

AN INTRODUCTION TO RGYA TSHANG MA,
A MONGUOR (TU) VILLAGE IN REB GONG (TONGREN)

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ABSTRACT

This article provides basic background information on Rgya tshang ma Village, one of three villages where the Ngandehua (Wutun) language is spoken in Reb gong (Rma lho [Huangnan] Tibetan Autonomous Prefecture, Mtsho sngon [Qinghai] Province). Information presented includes population and location; housing; language; subsistence and income, focusing on the annual agricultural cycle; and religion and rituals, focusing particularly on communal rites. The text also includes one table, twenty photographs, and a narrative in Ngandehua, transcribed in Pinyin and translated into English.

KEYWORDS

Monguor, Ngandehua, Reb gong, Tongren, Tu, Wutun

LOCATION AND POPULATION

Rgya tshang ma is an agricultural village located in Rong bo (Longwu) Township, Reb gong (Tongren) County, Rma lho (Huangnan) Tibetan Autonomous Prefecture, Mtsho sngon (Qinghai) Province. Reb gong County, where the prefectural capital of Rma lho Prefecture is located, has two towns, twelve townships, and seventy-five villages.¹ Rgya tshang ma Village is five kilometers northeast of the county town (five minutes by motorcycle) and 181 kilometers southeast of Zi ling (Xining), the capital of Mtsho sngon Province.

Rgya tshang ma is located on the right bank of the Dgu chu (Longwu) River, and is surrounded by poplar plantations. Beyond these woods are village fields, on the bank of the Longwu River. There are two large, unnamed mountains behind the village, to the east. Two kilometers to the south of the village is Hor rgya, a Tibetan village with which Rgya tshang ma shares a primary school. Fields and woods are west of the village. The Dgu chu River runs through the center of the valley, west of the fields. Gnyan thog Village is opposite Rgya tshang ma, on the west side of the valley. North of the village is Upper Seng ge gshong (Baojia)² and Lower Seng ge gshong (Hamian) villages, each of which has a monastery. Upper Seng ge gshong is two kilometers from Rgya tshang ma Village. These two villages have a close relationship: monks from Rgya tshang ma Village study in Upper Seng ge gshong's monastery, residents of the two villages intermarry, and the two villages perform the annual Lekyaihe festival together (see below). Lower Seng ge gshong is three kilometers from Rgya tshang ma Village.

The village had 110 households and approximately 660 people in 2012. All households are divided into four *kunzan*;³ membership in these non-territorial groups is by patrilineal descent. Members of a *kunzan* provide assistance to other members during important household rituals, such

¹ <http://www.huangnan.gov.cn/>, accessed 4 August 2013.

² Tibetan names for the villages are followed by the Ngandehua names used by Rgya tshang ma villagers.

³ Most villagers agree that there are four, but some claim there are five *kunzan* in the village. Danyan, Baji, and Bza' ri tshang are the names of three *kunzan*. I could not find names of the other *kunzan*.

as weddings and funerals, which are times when many guests must be hosted. Marriage within the *kunzan* is permitted.

Another important local social group is the *qing'geya*, which consists of several households whose members are all siblings, and the parental household. Members of the same *qing'geya* help each other with everyday work.

Figure 1. Overlooking Rgya tshang ma Village, towards the west.⁴



⁴ Unless otherwise stated, all photographs were taken by the author from 2012 to 2014.

Figures 2 and 3. Lower Seng ge gshong Monastery.



HOUSING

Rgya tshang ma villagers typically live in one-story, flat-roofed houses made of adobe, concrete, sun-dried bricks, and wood pillars and beams. Eight families in the village live in two-story, flat-roofed houses. Firewood is often stored on the flat roof. Nowadays, many villagers cover their roofs with plastic and asphalt to prevent water leaking into their house after rain or snow.

Every house has a rectangular courtyard with a small flower plot in the middle and, usually, a shrine room, a living room, a kitchen, several bedrooms, a storehouse, and a toilet. The shrine room is commonly located in the middle of the house and is well-decorated compared to other rooms. Rgya tshang ma villagers usually celebrate Lo sar 'New Year' in their living room, which they consider to be the most comfortable and splendid room. This room is only used on such special occasions. In contrast, most local Tibetans celebrate Lo sar in their *ja khang* 'kitchen' and sleep on heated sleeping platforms in their living rooms.

In around 2008, villagers in Rgya tshang ma began to enclose their patios with glass panels to warm their houses during cold weather and to protect the house from dust.

Most homes house two to three generations.

Figure 4. A contemporary home in Rgya tshang ma.



Rgya tshang ma villagers speak a unique language that they refer to as Ngandehua 'Our Language' and which local Tibetans call Dor skad 'Dor Language'.⁵ Villagers think their language is a Chinese-based language mixed with Mongolian and Tibetan. Ngandehua is only spoken in three villages: Rgya tshang ma, Upper Seng ge gshong, and Lower Seng ge gshong. Rgya tshang ma Village neighbors Tibetan-speaking Hor rgya Village and, due to frequent communication with monolingual Tibetans, most Rgya tshang ma villagers understand and can have basic conversations in A mdo Tibetan. Furthermore, most Hor rgya villagers understand some Ngandehua, but do not speak it beyond the capacity to have simple, formulaic conversations. Many Rgya tshang ma villagers speak Tibetan imperfectly, as illustrated by the following short dialogue between a Tibetan and a Rgya tshang ma villager (marked as Monguor):

Tibetan: *Khyod kha sang gang du song.* (Where did you go yesterday?)

Monguor: *Nga a khu tshang la 'gro nas.* (I go-ed to my brother's home)* Should be, *Nga a khu tshang la song nas.* (I went to my brother's home).

Tibetan: *Ci byed du song.* (Why did you go there?)

Monguor: *Tsha lu ma byin gi song.* ([I] give oranges).^{*} Should be, *Tsha lu ma ster gi song.* (I gave oranges).

Seven villages in Reb gong are classified as Tu by the government: Gnyan thog (Jijia), Rka gsar (Manyan), Sgo dmar (Hela), Bod skor (Tuoja), Rgya tshang ma, Upper Seng ge gshong (Baojia), and Lower Seng ge gshong (Hamian). Among these seven villages, the residents of Gnyan thog, Rka gsar, Sgo dmar, and Bod skor speak Mongolic Dor skad. Residents of the other three villages speak Sinitic Dor skad – Ngandehua. No writing system is used locally for either Mongolic or Sinitic Dor skad. Speakers of these two languages cannot communicate using their mother tongues. Rgya tshang ma villagers refer to Mongolic Dor skad as Helahua; *hua* refers to language, and Hela (Sgo dmar) is the name of one of the villages where Helahua is spoken.

A woman in her forties (b. ~1970) gave the following narrative in Ngandehua. She married in 1986 and moved into the home of her husband, who had several sisters, one of whom fell from a cliff while herding, and injured her head. Afterwards, she was often confused and frequently fainted. She went to work in the fields one day, fainted, and tumbled into a river. She was dead by the time her relatives found her. The English translation follows the Ngandehua text.

¹qian mian she de zuokuo li he di de-ri.

²zuokuo li he de ku li ge-jie na wen di mi li.

³mi wen ma

⁴ngu kan liao-ra wen di mi de jedo gu liao de-ri jian liao de-ri.

⁵gu da-ra ge-jie ha qhi gu liao de-ri ti li.

⁶naizi cha yi dian huo ti shi ma mang-mao yi ga da bi tik li he-e shi ma cha yi dian huo ti shi ma shang huan gang zi li shang huan guang zi li lai lio huan de shang huan yi guang zi duan shi ma ha qhi gu lio de-ri bi tik bi shi ma.

⁷qi tian de cao yi da zi te ye ha de zuo ma tian ning de zuo ma shai gu mi zai ma hong zi shi dao shi ma

⁵ Linguists refer to the language as Wutun, see Janhun et al. (2008).

de-ri qian mian she de.
⁸gu yi da zi yi ba ba zha shi ma de gu ge da dou-ruo jing ma jiu la de-ri.
⁹gu yi da zi yi ba ba gai ma gu yi da zi yi ba ba shai ma zea hong zi zi ma shai gu ma ha qhi lio ra.
¹⁰le dong ngai ma de gu ti lian tai li pa di de-ri.
¹¹qhi lio-ra mi li.
¹²zu pa lio de gu kan chuo men zai yo li.
¹³gu da-ra qhi xiao qhi ngai ma da ti lian ge yo de-ri.
¹⁴gu da xi dong wa li qhi liao-ra
¹⁵nin de Suo nan a-guo gu da tian pa di li.
¹⁶yi ge wen liao-ra mi jian sho li.
¹⁷mi jian sho ma da ngu qhi jian na xin li xin li ha qhi liao ra da.
¹⁸wu li qhi li gang ta lai ma da ra ba yi da zi chan xian ma men zai zuo shi ma hui zuo shi ma je ge kan
 jia de niu ko yi da zi gai kai ma li.
¹⁹gu da yi tiao lian ge hai pa gu ma ze nin de Suonan a-guo lai ya sho ra ma ge zi gu liao sho ma mi lai
 de-ri.
²⁰gu da ra kan liao-ra a yi ge yo li bao jia de a yi ge.
²¹a yi e-a pa ge zi.
²²e-an de a-jie da gang ta lai ma li.
²³a neng neng.
²⁴ngu de-ra xin zang be hao yo sho ma ze.
²⁵ge-jie e-a la de pa zi ma ze e-a men liang ge du la ma ze.
²⁶Suonan cuo lai de bai yo ma a-jie da gang ta lai ma li lai de bai yo ma.
²⁷a neng ni lai de bai yo ma tang li lai ya sho liao-ra ze.
²⁸tang li lai ma ze
²⁹a li gang ta lai ma li a li gang ta lai ma li sho ma pai hai liang ge diao la ma ze.
³⁰Niang mao xian lao shi da gu-jgege Ji He Mao xiao qhi dia zao zhi chang de mo-he-jgege nian di li
 sho ma.
³¹zao zhi chang de mo-he duo-ro Ji He Mao-a xiao qhi dia nian kai ma li sho ma ze gu-jgege sa-a ta lai
 ma ze.
³²gu da ra da.
³³gu-jgege lai ma da a neng mo-he nian liao de-ri bai li ma mo-he nian liao de bai li je de a-jie xhui li
 dao shi ma
³⁴xhui li yen dao ma dao shi ma gang ta lai liao de-ri.
³⁵ze Suo nan cuo de rao dao shi he-en shi ma.
³⁶zao zhi chang li man-ba ge yo de-ri zao chi chang de gu ga man-ba de wu li qhi sho liao ra da.
³⁷ngu a li ke ma qhi sho ma shi-en-ge ti ga jan de zuo ma nuo te mi gu liao de-ri.
³⁸nuo te mi gu ma da Xiawu jiabu de Zhuo ga cuo sa ta lai ma lai ngu bi shi dai sho ma ze bi shi ge liao
 de-ri.
³⁹e-a cai lu da ma a-na sho qhi sho ma ngu cai lu da ma tang li sho lai liao de-ri.
⁴⁰ge-jie ji ge yi da zi huan li huan li gu-a bi shi ge ma da ge-ra shang lai liao de-ri.
⁴¹da ge ra shang lai ma ze gu da ma ga ga ti li lai liao ra.
⁴²nin de ni-nie ngu men shi qhi liao ra nin de ni-nie da yi ge jua shi ma men shi chua di li.
⁴³gu da ra qun zai ra yi tou zuan shi ma.
⁴⁴lai ya

⁴⁵ni de nian yi cha yi hen zi gu ma li ni de nian ma ge zi gu liao.
⁴⁶a-jie xhui li dao shi ma Suo nan cuo da Zhou ga cuo da gu-jgege huan li huan li bi ma lai di yo Niang
 mao xian lao shi da gu-jgege.
⁴⁷ze e-a guo tang li qhi sho ma ze ngu lai liao.
⁴⁸ze a neng jho mi yo lai ya ngu tang li da yi ge jua shi ma tang li ye lai dai dong shi ma de-ri sho ma ze.
⁴⁹ge-jie si guo ma de zhi dao di mi li.
⁵⁰chang de gu da ye la liao ra da ge-jie jgege ma ga ga ti li lai gu ma li.
⁵¹jian ba shi yi ge ta liao-ra da jian ba bing gu ma li sho li.
⁵²da mi de ge kuo de li da qian mian she li ke ma be qhi yi tou she li ke ma qhi sho li.
⁵³yi tou she wu zai zai nin de a-ba ngu liang ge cuo di de-ri.
⁵⁴ze yi tou she li ke ma qhi liao de-ri.
⁵⁵jin gan cao de de qi ma man gu ge ma yo de-ri.
⁵⁶qian ma yi da zi jin qing cao hai de-ri.

¹We were eating in the kitchen in the front house.⁶
²When we were eating in the kitchen, she was feeling uncomfortable.
³Feeling uncomfortable.
⁴I knew she was feeling uncomfortable, I saw it.
⁵Then she went to the field.
⁶(She took) a thermos of milk tea and threw a loaf of bread in the basket and a bowl of *lailio* noodles⁷
 (for lunch).
⁷Grass (gathered over) seven days was not dried because of rain and cloudiness so the grass remained
 on the roof of the front house.
⁸The grass was bound tightly.
⁹I untied the grass and dried all the grass on the roof (and) then I went to the field.
¹⁰(She was supposed) to hoe in the field near the woods.
¹¹(But) she was gone when I got there.
¹²The field was just like it had been the day before – it had not been hoed.
¹³Then there were two other big fields near the small river.
¹⁴I went down there.
¹⁵Your Aunt Suonan, was hoeing there.
¹⁶I asked her (Suonan) where she was (and) she said she hadn't seen her.
¹⁷She said she hadn't seen her, and then I looked for her by the river.
¹⁸She was floating in the water with her hair disheveled and her shirt unbuttoned.
¹⁹Then I was terrified and I called your aunt to come, but she just asked, "What happened?" and didn't
 come.
²⁰Then I looked and saw a woman there – a woman from Baojia Village was there.
²¹(I said,) "Aunty please help me!"
²²"My sister is here in the water."
²³"Oh!" (she said).
²⁴She said, "I'm so afraid!"⁸

⁶ The family has two houses, each with several rooms and a courtyard, one in front of the other.

⁷ These noodles are made from pea flour.

⁸ Literally, "My heart is not good," which implies that she easily becomes nervous and easily falls ill.

²⁵ She helped me pull her – we both pulled her together.
²⁶ (I called,) "Suonan Cuo⁹ come quickly, our sister is in the water – come quickly!"
²⁷ "Oh my! Come quickly," I said and then she came.
²⁸ Then she quickly came.
²⁹ (Suonan Cuo shouted), "Where is she? Where is she?"
³⁰ Teacher Niang Maoxian and others thought soldiers were chasing me.¹⁰
³¹ They thought soldiers were chasing me, so they came to me quickly.
³² Then,
³³ They came and asked, "Oh – she wasn't chased by soldiers, was she?" "No, she was not chased by soldiers, it was her sister who fell into water."
³⁴ She fainted (and fell) into the water.
³⁵ Then we put her on Suonan Cuo's back.
³⁶ There was a doctor in the military base – we told her to go there.
³⁷ (She said), "Where should I go? Where should I go?" Her legs were shaking and she didn't move at all.
³⁸ Because she didn't move, Xiawu Jiabu's (wife), Zhuoga Cuo, ran to us and carried her.
³⁹ (They) told me to take a shortcut and tell Mother – then I ran home.
⁴⁰ They took turns carrying her and came home from the big valley.
⁴¹ (They) came up from the big valley (and) when they arrived at Magagati.¹¹
⁴² When I arrived at the gate I saw that your grandmother was holding a jacket and was coming out of the gate.
⁴³ Then she went back into the house.
⁴⁴ (She said,) "Come."
⁴⁵ "Your face looks terrible, what happened?"
⁴⁶ (I said,) "Sister fell into the water and Suonan Cuo and Zhuoga Cuo and Teacher Niang Maoxian were taking turns to carry her home."
⁴⁷ "(They told) me to go first, so I came."
⁴⁸ Then she said, "Come, it doesn't matter. She must be feeling very cold, so I will take a jacket and go there."
⁴⁹ She didn't know that Sister was dead.
⁵⁰ (We) ran to Chang and saw they were coming to Magagati.
⁵¹ (Mother) touched her cheeks, but they were cold.
⁵² (Mother said), "She is definitely dead. Don't take her to the front house - carry her to the house behind it."¹²
⁵³ At that time your father and I were living in the house behind.
⁵⁴ Then we went to the house.
⁵⁵ Dried grass was filling (the house).
⁵⁶ Dried grass was filling the entire hall.

⁹ Suonan Cuo is Suonan's full name.

¹⁰ At that time, women often worked on the local military base's fields. They sometimes stole crops or fruit while working and soldiers chased them if they learned this.

¹¹ A place in the village center.

¹² The corpse was taken to the other house because this was the family's main and original residence where important rituals were held.

A number of factors are currently threatening Ngandehua. As described further below, a kindergarten has been established in the village by Snying rje tshogs pa, an organization of villagers from both Rgya tshang ma and Upper Seng ge gshong. A main objective of the kindergarten is to teach Tibetan. Villagers want their children to begin learning Tibetan before they enter primary school. Another issue facing the language is the increasing number of loanwords entering the language from Chinese and Tibetan.

LITERACY AND FORMAL EDUCATION

Most adult females in Rgya tshang ma Village are illiterate. Literate adult villagers are mostly male. Ngandehua speakers use Tibetan when required to write for matters within the village, for example, when recording gifts at a wedding, or recording donations to the local temple. However, they need to write Chinese in all dealings with the government. Important speeches¹³ are given in Tibetan by men and Tibetan scripture books are used by male villagers. Therefore, most male villagers read and write Tibetan and some Chinese, but their Tibetan is typically much better than their Chinese.

Mobile phones have been popular in the village since 2009, to the point that, in 2014, almost every male villager had one. Using mobile phones has improved locals' Chinese, since they cannot send text messages in Tibetan, due to the fact that many mobile phones they use lack Tibetan software (though Tibetan software and operating systems are becoming increasingly common).

Table 1. Number of Students in 2012.

School Level	Female	Male	Total
University	8	2	10
Senior middle school	10	0	10
Junior middle school	17	8	25
Primary school	38	40	78
Kindergarten	16	6	22

A village kindergarten was established in the summer of 2012 with money donated by all villagers from Rgya tshang ma and Upper Seng ge gshong. Two monks, A khu Blo gros¹⁴ and A khu 'Jigs med, also made significant donations. A khu Blo gros is also the headmaster. The kindergarten was established so that children could begin learning Tibetan before they enter primary school in Hor rgya, where they are taught in Tibetan. Students from both Rgya tshang ma and Upper Seng ge gshong attend and pay no tuition at the kindergarten. They are mainly taught the Tibetan syllabary, but also begin learning to speak Tibetan at this time. Although the language of instruction is mostly Ngandehua, A khu Blo gros teaches simple Tibetan conversation to the students, and encourages them to gradually speak Tibetan more often.

Most families resist sending their boys for further schooling after they graduate from primary school, because boys can earn a lucrative income producing *thang ka*. Although government policy stipulates nine years of compulsory education, this policy is not locally enforced. If education officials

¹³ On special occasions such as weddings, an older man typically gives a short speech in Tibetan for good luck.

¹⁴ He is a monk in Upper Seng ge gshong Monastery. He studied Tibetan scriptures for six years in India. Villagers say he is very kind and always helps others.

come to inspect the school to count the number of students, school-age children are taken from their homes and asked to attend school until the officials leave.

SUBSISTENCE AND INCOME

Villagers in Rgya tshang ma practice agriculture, with each household having an average of six *mu*¹⁵ of farmland. Villagers begin planting crops on the eleventh day of the second lunar month. During this time male and female villagers are very busy. Planting is hard work and requires help from outside the household. Such help is usually provided by relatives in the village.

The process of planting begins with scattering manure and chemical fertilizer. Seeds are planted using a planting tractor, which most village families own. Finally, the field is irrigated. Two to three families generally cooperate to plant crops, taking around six days to complete the work for each family. Once planting is finished, there is no field work to do until the fifteenth day of the third lunar month, when female villagers start weeding. During this time, villagers cooperate with their friends and enjoy working, chatting, and laughing together in the warm sunshine. Usually a field is weeded with a hoe three times. Only women do such work. If a man weeds, villagers gossip about the family, saying the housewife is incapable and lazy.

Fields are irrigated during the fourth lunar month by men or women, depending on who has time. Irrigation water is limited in Rgya tshang ma because it comes from a common irrigation channel (originating in the Dgu chu River) that is shared with Hor rgya, Upper Seng ge gshong, and Lower Seng ge gshong. Rgya tshang ma residents draw lots to decide the order in which they will irrigate fields. Sometimes irrigation is done at night. In such cases, men are generally responsible. In the fifth lunar month, fields are irrigated a third time and pesticides and herbicides are applied.

All harvest work is done in the sixth and seventh lunar months. This is both an exciting and tiring time for farmers. Most fields are harvested using combine harvesters, which are hired from local businessmen. However, some fields are too small, or their shape is too irregular, for combine harvesters, and must be harvested by hand. Women do all such harvesting work. Some families may hire laborers from nearby mountain villages to assist them, because the harvest in mountain villages comes earlier than in the valley. Such women are each paid one hundred RMB per *mu*. Men transport the harvested crops on tractors to a large empty field where all villagers store their crops until they are threshed. Family elders cook for those harvesting. Children carry the food to the fields. Nobody relaxes. After crops are harvested, the fields must be plowed and prepared for planting the next spring.

Villagers keep barley in their granaries. None is sold, but excess straw is sold to soldiers in a military base near the village, where it is used as fodder for horses. One tractor-load of dried straw fetched fifteen RMB in 2012. In recent years, the number of horses at the military base has been declining, and the number of families who sell straw is thus also declining.

Winter is the most relaxed season for female villagers because they only need to do housework. Meanwhile, men concentrate on producing *thang ka*, the most important economic activity in Rgya tshang ma. Most families have at least one *thang ka* artisan. Both monks and laymen make *thang ka*, which are sold both within China and internationally. Each artisan typically has a relationship with a middleman to whom they sell all their work. The middlemen typically dictate what should be painted, pay a deposit, and set the time for the *thang ka* to be finished. The painter decides the price, and if they

¹⁵ One *mu* = 0.067 a hectare. It takes about two minutes to walk around one *mu*.

find someone willing to pay a higher price, they sell the completed *thang ka* to them, but still need to complete the original order within the agreed time. Most middlemen are from Reb gong, and sell the *thang ka* they purchase in galleries in the prefecture capital, or sell them to other middlemen, who may sell them elsewhere in China or abroad. The maximum income of a household with *thang ka* artisan was 150,000 RMB per year in 2013, while that of an average family was around 80,000 RMB.

Figure 5. A local *thang ka* painter at work.



Most Rgya tshang ma families have an orchard where they grow *chang ba lu*, a local pear variety. A family that owns two to three *mu* of orchard can earn 1,000 RMB per year selling pears in the county town. In 2013, one kilogram sold for four *yuan* in summer and five *yuan* in winter.

In around 2006, some famers began spending less time in their fields, in the belief that farming requires much energy but earns little income. They started small businesses in the county town. For example, some women sell fruit and other women sell bread. Some fields are rented to Han people, who pile lumber there to sell for construction. Below is an account from Sems mtsho, who started a small business.

My name is Sems mtsho. I am thirty-five years old (in 2012) and there are five people in my family. I am a farmer and my husband makes *thang ka*. I consider my family's current economic condition to be average.

Since chemical fertilizers are very expensive (a forty kilogram bag is 185 RMB) people gain little income from their fields. So I started to sell fruit in the county town in my free time to earn income. I have been selling fruit for three years. Some of my friends do migrant labor in the County Town, but I think working for a boss is very hard. Sometimes a boss might fire you if they are

dissatisfied with your work.

It was difficult to set up a business because I don't have a shop. I put my fruit out on a board by the street. Policemen often come and chase me away and sometimes even confiscate my belongings. However, compared to farming, I can earn much more. My average yearly income from selling fruit is 10,000 RMB.

Figure 6. A *chang ba lu* tree.



In 2011, the government implemented a project to plant pear trees in the fields so that locals could earn income selling fruit in the county town. The government promised to pay eighty RMB per *mu* of land annually, but only did so for one year.

The government also built a house for a watchman to protect the fruit trees from animals. A villager, Stag lha rgyal, is in charge of this and receives 5,000 RMB from the government per year.

Villagers in Rgya tshang ma are critical of this project. If they use pesticides on crops in the fields, most trees die. Fruit trees in the fields also block the reaping machines, so villagers must harvest by hand, which is much more difficult. Furthermore, it takes six to seven years for the trees to begin producing fruit. Villagers generally believe that the planting project is a waste of land and brings no real benefits.

RELIGION AND RITUALS

Rgya tshang ma villagers profess adherence to the Dge lugs Sect of Tibetan Buddhism. There are three temples and one stupa in the village. Village elders frequently circumambulate the stupa, which is located in the village center, and was built in 2007 with money donated by a Shanghai donor.

Figure 7. The stupa in the center of Rgya tshang ma Village.



Two of the temples – a Buddhist shrine and a mountain deity temple – are old,¹⁶ but the third, a Buddhist shrine, was built in the summer of 2012 at a cost of nearly three million RMB. This money was donated by all village households, with each family contributing more than 10,000 RMB.

¹⁶ Villagers are unsure how old these temples are, other than they were built before 1958.

Figure 8. The mountain deity temple in Rgya tshang ma.



Villagers venerate the mountain deity, A myes Btsan rgod, and offer *bsang*¹⁷ to him every morning in his temple. The following account provides more information about this deity:

A myes Btsan rgod has seven brothers, who are the mountain deities of neighboring villages.¹⁸ A myes Btsan rgod is the youngest brother and also the strictest. He wants every villager to respect him and offer *bsang* to him every morning in his temple. He also wants every male villager to perform dances and pierce their cheeks with skewers during the annual Lekyaihe ritual.¹⁹ Villagers say that A myes Btsan rgod is both stern and helpful.

A villager from Upper Seng ge gshong once killed a man from Rgya tshang ma Village during a battle between the two villages. A myes Btsan rgod was enraged and rode his horse to the home of those who killed his villager, climbed onto their roof, and noisily paced back and forth to frighten them.

Before 1989, villagers rode horses to the county town. They often wore *phrug*²⁰ hats and leather boots when they rode horses. If they failed to remove their hats when they entered the

¹⁷ *Bsang* is an offering burned for deities. *Bsang* offered on a daily basis includes flour and cypress. On special occasions such as Lekyaihe, flowers, candy, tea leaves, fruit, *gtor ma* 'dough effigies', and liquor are offered to mountain deities.

¹⁸ A myes Gnyan chen (Hor rgya Village), Bu'u hrin (Seng se gshong – upper and lower), Dar rgya (Lower Seng ge gshong), Cu'u hrin (Lower Seng ge gshong), Ge ser (Rgya tshang ma), Ba bzang (Bka' rtse stong), and Btsan rgod (Rgya tshang ma).

¹⁹ Lekyaihe is the Ngandehua name for an annual festival known as Klu rol in local Tibetan villages, and Na thong in Mongolic Dor skad villages. Lekyaihe entertains mountain deities who are beseeched to protect village crops.

²⁰ *Phrug* is a Tibetan fabric made of dense, dark red wool.

village gate, they were thrown from their horse.²¹ Villagers believe this was punishment from the mountain deity for not removing their hats as a sign of respect.

Because A myes Btsan rgod was so stern, villagers invited the *bla ma*, A lags Brag dkar tshang, a manifestation of the deity Gsang bdag, from Lower Seng ge gshong Monastery. Gsang bdag wears a tiger pelt on the lower part of his body and it is said that A lags Brag dkar tshang has the pattern of a tiger's pelt on his legs. A lags Brag dkar tshang came and placed an image of Padmasambhava above the statue of A myes Btsan rgod to reduce his pride. A myes Btsan rgod became a kind mountain god afterwards.

Figure 9. These prayer flags are on the mountain behind the village. Locals offer *bsang* here to local deities on auspicious days and before important undertakings.



Each household in Rgya tshang ma has a shrine room where pictures of *bla ma* are displayed. A deity statue is usually in the center of the shrine's rear wall. Households have statues of various deities. There are also *thang ka* on the shrine walls. Various scriptures are placed on the upper part of the back wall. The *thang ka* and statues are all made in the village. Male members of one village family are all professional clay sculptors and most *thang ka* painters can make statues when required for their shrine. A water libation is offered in the shrine every morning by men or women – whoever has time.

Villagers in Rgya tshang ma visit both Upper and Lower Seng ge gshong monasteries at least once a year during 'cham 'masked monastic dances'. Such dances are held in Upper Seng ge gshong Monastery on the seventh day of the first lunar month and on the tenth day of the first lunar month in Lower Seng ge gshong Monastery. Visitors typically go to the Reb gong or Sgo dmar stupas after visiting Lower Seng ge gshong Monastery. Reb gong Stupa, one of the most famous local stupas, is

²¹ This village gate no longer stands. Its former location was occupied by a gasoline station in 2014.

located in the Smad pa area of Reb gong, and is cared for by nuns. Sgo dmar Stupa has eight stories and is located in front of Sgo dmar Monastery, across the valley from Rgya tshang ma.

Figure 10. The Sgo dmar stupa.



Villagers sometimes visit Rong bo Monastery in the prefecture seat. Usually ill and elderly people circumambulate the monastery's Rta mgrin Temple, and even healthy adults will circumambulate this temple when they visit the monastery, unless a *bla ma* tells them to circumambulate another temple. They believe that the deity of the temple, Rta mgrin, helps those who pray to him, and hope that he will destroy the harmful forces that affect their lives. For example, if someone is repeatedly possessed by a ghost, they circumambulate Rta mgrin Temple to rid themselves of the ghost.

Villagers believe that Buddha can protect them from illness and difficulties, and circumambulate temples whenever they have time. Those who are elderly or who live in Rong bo Monastery, for example, if they are sick and have come seeking a cure, are especially likely to circumambulate every day. Villagers especially make an effort to visit Rong bo Monastery during the Smon lam 'Great Prayer Festival', from the eleventh to the sixteenth days of the first lunar month.

Figure 11. Rong bo Monastery.



Figure 12. This statue of Sgrol ma is opposite Rong bo Monastery. Locals often circumambulate the statue when they visit the monastery.



All villagers are familiar with the story of the extraordinary monk, Dpal rtse rgyal Adia (1955-2013),²² who cured people by chanting scripture. He was especially good at helping those possessed by evils. Once, my younger sister (b. 1996) contracted a strange sickness. Her mouth twisted to the right, and it was believed that she was possessed by a malevolent spirit. My family invited Dpal rtse rgyal Adia, who chanted for seven days, after which my sister was cured. The scripture he chanted was unique. I heard the scripture twice. Most of it was in Chinese. People say Dpal rtsi rgyal Adia was the only person in Reb gong who could chant that scripture.

When he chanted the scripture, Dpal rtse rgyal Adia needed a kettleful of spring water, five pieces of white paper, slender sticks of a local plant,²³ pickled vegetables, some oil, and a basin of wheat grain. Typically, when villagers fetch spring water, they must go silently, as malevolent spirits may follow them if they talk, and this prohibition was also observed when fetching water on this occasion. Firstly, Dpal rtsi rgya Adia cut the papers into the shape of a type of protector deity called *srung ma* in Tibetan and *huazhi* in Ngandehua.²⁴ Next, he attached one paper to each stick, which he then inserted into the basin of wheat grain. Dpal rtse rgyal Adia poured the pickled vegetables and oil in the kettle and chanted the scripture as the patient knelt in front of him. He finished chanting after about ten minutes and then a family member emptied the kettle outside the family gate.

Figure 13. This hail and storm-preventing effigy, called *chaben*, is on the mountain behind the village. It is rebuilt annually in spring.



²² *Adia* is a Ngandehua term of address for monks.

²³ This bush is locally called *shangmu* and has long, thin straight branches that are used to make brooms. It grows on mountains behind the village.

²⁴ Villagers also stick these small papers on their courtyard gate on Lo sar Eve. Households in which a death has occurred do not affix *huazhi* to their courtyard gate.

Hair Changing Ritual

Local women's hair ornaments are called *skra ka* in Tibetan and *xupa* in Ngandehua. They are made of coral and pieces of stiff, beautiful silk. Coral beads are threaded onto the cloth to make it stable and easy to wear. Such decorations are valuable and rarely seen in Rgya tshang ma Village. Both men and women could make such headdresses in Rgya tshang ma, however, people no longer make them, because they are very expensive, costing approximately 40,000 RMB in 2014.

Villagers say that girls must wear hair decorations on two important occasions in their lives – once during their *skra phab* 'hair changing ritual', a coming of age ritual for girls, and then again at their wedding. A hair changing ritual is held at the age of fifteen or seventeen on an auspicious day, often during the New Year. Holding this rite of passage signifies that the girl has become an adult and can now marry. The girl wears two different Monguor robes without a sash on the day of her hair changing ritual. The outer robe is called *phrug*, while the inner layer is known as *tsha ri*, and is lined with lamb wool.

Figure 14 (left). *Phrug* robe. Figure 15 (right). *Xupa* headdress.



After the girl finishes dressing up and has had breakfast in her home, she goes to her paternal grandmother's home for another breakfast. Relatives who come to visit the girl give her small sums of money as gifts. Guests should not leave a home empty-handed on any occasion, but especially during a girl's hair changing ritual – to do so would be inauspicious. After having breakfast at her grandmother's home, the girl goes to other relatives' homes, and each household she visits gives her thirty to fifty RMB.

Girls and women traditionally wore hair decorations at the Lekyaihe festival. However, from around 1999 until 2010, they did not wear them because they found them inconvenient. This changed in 2010, when women began wearing headdresses at Lekyaihe in Rgya tshang ma, because they had become prouder of this distinctive tradition and were thus more motivated to maintain this custom. Unmarried women who have had their hair-changing ritual, and young married mothers, should wear their hair decorations and perform *bei*, a dance that pleases A myes Btsan rgod, who will then be more inclined to help them and protect their crops.

Figure 16. Women wear *xupa* during Lekyaihe (photograph by Tshe ring don 'grub, 2013).



Wudaiyang

Wudaiyang is an annual festival held from the fifth to ninth days of the fifth lunar month. It is also celebrated by Upper Seng ge gshong and Lower Seng ge gshong, but not by any other communities in Reb gong. This festival is considered important enough that rich families may spend 1,000 RMB for food and 2,000 RMB for clothing, whereas poor families may spend 300 RMB for food, but cannot buy new clothing.

Late in the fourth lunar month, villagers select places in the village woods to pitch tents. A day before the festival, bedding, tableware, food, and a tent are brought to the grove. Some families also take portable stoves, while others construct temporary stoves among the trees. During Wudaiyang, the grove is noisy and dotted with white tents. It is a time for villagers to relax, hold song and dance competitions between groups, eat, and enjoy themselves. Men rest from busy *thang ka* production and women rest from fieldwork.

Villagers cooperate during the festival, which encourages communal unity. Joining the song and dance competitions requires prior preparation and good skill, and the festival thus improves dancing and singing skills.

Negative aspects of this festival include widespread littering. Furthermore, the Dgu chu River is near where the festival is held. Boys enjoy swimming in the river, though it is dangerous, because the river is deep and runs swiftly. Villagers also compete to have the most elaborately decorated tents, which increases tent expenses, creating a financial burden for village households.

Local gender roles are apparent during Wudaiyang. For example, women cook at least three different dishes for each meal, which occupies much of their time. In contrast, men eat and socialize with their friends and spend much more money than women during the festival, because they often go to the county town and drink beer with their friends, leaving women to care for children in the tents. Finally, on the last day of the festival, men take the tent home while women are responsible for bringing back everything else.

New Year (Nianha/ Lo sar)

On the seventh day of the twelfth lunar month, female villagers go to the Dgu chu River with a shovel to cut ice and a basket to carry it back home. One big piece of ice and several small pieces are cut. Early the next morning, chunks of ice are placed at the corners of household gates and gardens. The large piece is put on the ground to one side of the household compound gate – either side is fine – and the small pieces are put in the garden, fields, and orchards. Since around 2009, most villagers have ceased going to the river to cut ice. Instead, they construct a brick frame, two bricks high and about a meter square, place a plastic sheet over the frame, pour water inside, and let it freeze for two to three days before Layeba – the eighth day of the twelfth lunar month. Families in which a death has happened do not prepare or display ice.

On the day of Layeba, villagers make cold noodles for lunch. They also send a dishful of cold noodles to families who experienced a death in the past year. Recipient families give candy in return. On this day, children who are married and not living with their parents return to their natal home and have breakfast and lunch with their parents, who give them two big loaves of bread when they leave.

After Layeba, villagers begin cleaning their houses, though there is no special date on which

they must do this – the date is decided depending on when the family has time. Because house cleaning is a huge task, relatives usually help each other. Smaller items are moved out of rooms while larger furniture remains in the rooms and is covered with sheets. Children clean the smaller items in the courtyard while elders sweep the ceilings and walls using mops and brooms. Villagers ask a *bla ma* in which direction they should sweep the ceilings and walls each year. After all the rooms are cleaned, the refuse is thrown in the direction the *bla ma* told them. After the house has been cleaned, a male member of the household prints *rlung rta* (see images below) and hangs them on the veranda of the house.

Figures 17-19. Making *rlung rta*.





Relatives work together to fry bread five or six days before Lo sar. Most bread is made in round and rectangular shapes. Four round breads are sent to families that experienced a death in the previous year. Rectangular breads are put in plates as table decorations during Lo sar. Fried bread is also needed to serve guests.

Villagers visit their ancestors' graves at dawn on Lo sar Eve – this visit is called *didie ninie tikeqiediyo*. Graves are made in fields and at the foot of mountains around the village. Corpses are cremated and the remaining bones and ashes are buried in a hole that is then covered with earth. On every grave sweeping day (Qingming, the fourth day of the fourth lunar month) villagers visit their ancestors' graves to sweep and restore them. On Lo sar Eve, fathers and children carry New Year's gifts to the graves early in the morning. They bring a selection of the different foods they have prepared for the New Year celebrations, and also liquor for deceased male ancestors. Villagers believe ancestors stay in their graves and wait for their descendants on the morning of Lo sar Eve. Meanwhile, mothers stay at home and do housework and prepare breakfast. Every family eats steamed stuffed buns that morning.

Households in which a death has occurred in the past year visit the grave of the deceased earlier than other villagers. They offer *rtsam pa* and other foods, burn *bsang*, and chant scriptures in front of the new grave. Women sob. For older graves, villagers offer *bsang*, set off firecrackers, and do three prostrations.

After visiting the graves, families prepare for the coming New Year and make table decorations, though some families have prepared their decorations earlier. Those who have already made table decorations sweep their houses and begin making steamed stuffed buns for their guests.

At midnight, villagers set off firecrackers and then eat a meal, typically of steamed stuffed buns. They also place a little roasted barley flour in a bowl, add milk, and drink it. Fathers give each family member cash, according to the family's condition; wealthy families give 100-200 RMB whereas poor families may only give fifty RMB. After the meal, family members dress in their best clothes and go to their paternal parents' home with gifts. Grandchildren prostrate three times to their grandparents. Gifts are given for the household and the visited family gives five to ten RMB to each visitor.

After visiting their closest relatives, a family visits elderly relatives. The hosts also give money to the guests. When all relatives have been visited, parents return home and children may visit all the households in the village. Friends or cousins go together to visit. After entering a house, the hosts urge them to eat. People sing and dance and men drink liquor.

In the early twenty-first century, villagers gave children one or two *mao*, though some poor families gave only a pear to guests. However, by 2013 people commonly gave one *yuan* to all guests, regardless of age. When I was younger, my sisters and I liked to count our 'income' as soon as we got home. If one had more than the other, we would get angry and beg our parents to give us more. We always woke early and went outside because we could find some money that drunken men had dropped in the dark.

Families that cannot celebrate Lo sar because they are in mourning close their family gates and stay in their house. Nobody visits them, but they take four pieces of fried bread to the family the next morning. Since 2010, villagers have not visited each other at night nor worn Tibetan robes during Lo sar, because of the large number of deaths that have occurred in the region.

On the first day of Lo sar, villagers visit their closest relatives and serve the best food to guests. Villagers do not sweep after guests leave because sweeping on the first day of Lo sar is considered to sweep away luck and prosperity.

Villagers continue to visit their relatives in other villages from the second to the sixth day of Lo sar. From the seventh to fourteenth days, villagers visit monasteries in other villages and watch '*cham*.'

On the morning of the fifteenth day, villagers remove table decorations, because this is the last day of Lo sar. After having lunch with their family, they go to the old Buddhist shrine to sing and dance. Males drink beer and liquor, while females eat sunflower seeds and peanuts, as women do not typically drink at such public events. Children set off firecrackers and play. Humorous men make jokes to entertain others, and there is much laughter. Households in mourning do not join this or any other celebratory activities that whole year.

Villagers stay in the village temple for two to three hours, and then go home to prepare the next activity, which is to smear ash and ink on others' faces. Villagers pour black ink and smear ash on gloves to participate in this activity. In the village lanes, male villagers smear female villagers' faces and vice versa.²⁵ People in groups do this. If a group of females hides in a home and locks the door, males knock on the door until they open it. Once they enter, they gently smear the women's faces. However, if the females refuse to open the door, the males use ladders and climb over the courtyard walls and then smear the women's faces roughly. Females do the same to males. Women do not smear each other's faces, nor do men smear other men's faces.

After about an hour of this, villagers return to the village temple again. It is difficult to recognize who is who, because all the faces are black. People dance and sing again, and men and

²⁵ Villagers in Upper Seng ge shong do the same as in Rgya tshang ma. In the hamlet of Lijia in Lower Seng ge gshong, they put handfuls of dirt in each other's clothing instead, i.e., in a pocket or inside the trousers. Other hamlets in Lower Seng ge gshong observe no special custom on this day.

women have a tug-of-war contest. Afterwards, people mill about in the temple courtyard. If a group of men catch a woman, they throw her in the air three times, and groups of women do the same to men.

Before darkness falls, villagers return home, wash off the ink, and eat a dinner that usually features meat. After dinner, the family makes three small fires with straw in front of their courtyard gate. All family members jump over the fires to remove bad luck and bad fortune. Washing the ink and ash away is also said to wash away all the past year's bad luck.

Next, villagers go to the fields where village leaders make a bonfire. People sing and dance again. Four men dress in sheepskin robes with the wool side turned out, and pretend to be yaks and herders. The yak carries a round loaf of bread, large enough to share with all villagers, that was baked three days earlier in hot earth. After the four men circle the bonfire three times, the bread is broken into pieces and given to each villager. The biggest part of the bread is made into a disc, representing the sun, which is nestled in a crescent moon. A knowledgeable elderly man holds it and gives a speech in Tibetan, beckoning fortune to the community. At around midnight the party is over, and this also signals the end of Lo sar.

Figure 20. Men throw a woman in the air during the gathering at the temple on the final day of the New Year celebrations (photograph by Klu 'bum tshe ring, 2014).



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'a འ	Ba bOng chos rje བ་བོང་ཆོས་རྗེ
'Bras spungs འབྲས་སྤྲུངས་	Ba bzang བ་བཟང་
'Bras spungs Sgo mang འབྲས་སྤྲུངས་སྒོ་མང་	Ba rdzong ri lang བ་རྫོང་རི་ལང་
'Bri འབྲི	Ba yan rdzong བ་ཡན་རྫོང་
'cham འཆམ	Badaoshan 八达山
'don chos spyod འདོན་ཆོས་སྟོད་	bagua 八卦
'dul ba'i bkod gzhung rgyas pa འདུལ་བའི་བཀོད་གཞུང་རྒྱས་པ་	baihu 百户
'Dul ba'i mdo tsa ba འདུལ་བའི་མདོ་ཙ་བ་	Baima Si 白马寺
'Dzam gling spyi bsang འཛམ་གླིང་སྤྱི་བསང་	Baima Tianjiang 白马天将
'dzin grwa gong nas bzhed srol yod འཛིན་གྲ་གོང་ནས་བཞེད་སྟོན་ཡོད་	Ban de rgyal བན་དེ་རྒྱལ་
'e ren འེ་རེན་	Ban Guo 班果
'Gag rdo rtags འགག་རྟོན་རྟགས་	Bang rgya བང་རྒྱ
'gro འགོ	bankang 板炕
'Jigs med ye shes grags pa འཇིགས་མེད་ཡེ་ཤེས་གྲགས་པ་	Bao Shiyuemei 鲍十月梅
'Ju lag འརྱ་ལག་	Bao Sibeihua 鲍四辈花
'tshogs gleng ཆོགས་གླེང་	Bao Yizhi 鲍义志
A Chaoyang 阿朝阳	Bao'an, Bonan 保安
A Jinlu 阿进录	baobei 宝贝
A khu 'Jigs med ཨ་ཁུ་འཇིགས་མེད་	Baojia 保家
A khu Blo gros ཨ་ཁུ་བློ་གྲོས་	Bazangou 巴藏沟
A lags Brag dkar tshang ཨ་ལགས་བྲག་དཀར་ཆང་	Bāzhōu/ Bazhou 巴州
A mdo ཨ་མདོ་	bca' yig chen mo བཅའ་ཡིག་ཆེན་མོ་
A myes Ba rdzong ཨ་མྱེས་བ་རྫོང་	Bcu ba'i lnga mchod བཅུ་པ་འི་ལྔ་མཆོད་
A myes Btsan rgod ཨ་མྱེས་བཙན་རྟོད་	Beijing 北京
A myes Gnyan chen ཨ་མྱེས་གཉན་ཆེན་	Ben Chengfang 贲成芳
A Rong 阿荣	Binkangghuali, Binkanggou 本康沟
Āchái 阿柴	bgro gleng བགོ་གླེང་
ahong 阿訇	Bi Yanjun 毕艳君
Alai 阿来	Bingling Si 炳灵寺
Alashan 阿拉善	binkang/ Binkang, 'bum khang འབྲུམ་ཁང་
An Liumei 安六梅	benkang 本康
Anjia 安家	Bis ba mi pham ngag dbang zla ba བིས་བ་མི་ཕམ་ངག་དབང་བླ་བ་
Āxià 阿夏	bka' བཀའ་
	bka' bcu བཀའ་བཅུ་

bka' rgya ma བཀའ་རྒྱུ་མ
Bka' rtse stong བཀའ་རྩེ་སྟོང་
Bkra shis 'bum 'khyil བླ་བྱ་བླ་མ་གྱིས་འབྲུམ་འབྲིལ་
Bkra shis lhun po བཀའ་གྱིས་ལྷན་པོ་
Bkra shis sgo mang བཀའ་གྱིས་སྒོ་མང་
Bla brang བླ་བྱ་བླ་མ་
Bla brang bkra shis 'khyil བླ་བྱ་བླ་མ་གྱིས་འབྲིལ་
bla ma བླ་མ་
bla ma dge skos rnams nyis thad ka thad ka'i
rgyug len pa dang / gsar du 'jog pa
sogs being bskul gyi do dam gang drag
byed བླ་མ་དགོས་སྒོ་མས་ཉིས་ཐད་ཀ་ཐད་ཀའི་རྒྱུ་ལེན་པ་
 དང་། གསར་དུ་འཛིན་པ་སོགས་བཅིང་བསྐྱུལ་གྱི་དོན་མ་གང་དག
 ཟློན།
bla ma gzhung las pa བླ་མ་གཞུང་ལས་པ་
bla ma khri pa བླ་མ་ཁྲི་པ་
bla spyi sogs khag bzhi བླ་སྤྱི་སོགས་ཁག་བཞི་
blo བློ་
Blo brtan rdo rje བློ་བརྟན་རྡོ་རྗེ་
Blo bzang 'jam pa'i tshul khirms, Wang
 Khutugtu ལུང་རྒྱུ་ཐོག་ལྷ་བློ་བཟང་འཇམ་པའི་ཚུལ་ཁྲིམས་
Blo bzang bstan 'dzin བློ་བཟང་བསྟན་འཛིན་
Blo bzang dar rgyas rgya mtsho བློ་བཟང་དར་རྒྱལ་རྒྱ་མཚོ་
Blo bzang snyan grags བློ་བཟང་སྟན་གྲགས་
Blo bzang tshul khirms dar rgyas rgya mtsho
 བློ་བཟང་ཚུལ་ཁྲིམས་དར་རྒྱལ་རྒྱ་མཚོ་
Blo bzang ye shes rgya mtsho བློ་བཟང་ཡེ་ཤེས་རྒྱ་མཚོ་
Blo bzang ye shes rgya mtsho, Lcang skya IV
 ལུང་སྐུ་བློ་བཟང་ཡེ་ཤེས་རྒྱ་མཚོ་
blo rigs བློ་རིགས་
blo rtags gnyis བློ་རྟགས་གཉིས་
blon po བློན་པོ་
Bod ljongs spyi tshogs tshan rig khang chos
 lugs zhib 'jug tshan pa'i 'bras spungs
 dgon dkar chag rtsom sgrig tshogs
 chung བོད་རྫོངས་སྤྱི་ཚོགས་ཚན་རིག་ཁང་ཚས་ལུགས་ཞིབ་

འཇུག་ཚན་པའི་འབྲས་སྤྲངས་དགོན་དཀར་ཆག་ཚོམ་སྤྱི་གཙུག་ཚོགས་
 རྒྱུང་
Bod skor བོད་སྐོར་
Bon བོན་
bong gu བོང་གུ་
Brag dgon zhabs drung འབྲག་དགོན་ཞབས་རྒྱུང་
brtsi bzhag བརྩི་བཞག་
bsam 'byed བསམ་འབྱེད་
Bsam blo khang tshan བསམ་བློ་ཁང་ཚན་
Bsam gtan sbyin pa བསམ་གཏན་སྤྱིན་པ་
bsang བསང་
bsang mchod བསང་མཚོད་
bsdus 'bring བསྐྱུས་འབྲིང་
bsdus chung བསྐྱུས་རྒྱུང་
bsdus grwa བསྐྱུས་གྲ་
bsdus grwa che chung བསྐྱུས་གྲ་ཆེ་རྒྱུང་
 བསེ་
bsgro gleng བསྐྱོ་གླིང་
bshad grwa བཤད་གྲ་
bshad sgrub bstan pa'i byung gnas
 བཤད་སྐྱུབ་བསྟན་པའི་བྱུང་གནས་
bskang gso བསྐྱང་གསོ་
bsod btags legs pa བསོད་བཏགས་ལེགས་པ་
Bsod noms mgon po བསོད་ནམས་མགོན་པོ་
Bstan pa chos 'byor བསྟན་པ་ཚས་འབྱོར་
Bstan pa chos 'phel བསྟན་པ་ཚས་འཕེལ་
Bstan pa rgya mtsho བསྟན་པ་རྒྱ་མཚོ་
btsan khang བཅེན་ཁང་
btsan par ma བཅེན་པར་མ་
btsan po བཅེན་པོ་
Btsan po Don grub rgya mtsho བཅེན་པོ་དོན་གྲུབ་རྒྱ་མཚོ་
Btsan po no mon han/ Btsan po no min han
 བཅེན་པོ་ཚོ་མེན་ཏན་/ བཅེན་པོ་ཚོ་མིན་ཏན་
Btsan rgod བཅེན་རྟོད་
Bu su he བུ་སུ་ཧེ་
Bu'u hrin བུ་འུ་མིན་
Bya khyung བྱ་ཁྱུང་

Byams pa nor bu བྱམས་པ་ནོར་བུ
 Byang chub བྱང་ཆུབ
 Byang chub lam gyi rim pa'i dmar khrid thams
 cad mkhyen par bgrod pa'i bde lam
 བྱང་ཆུབ་ལམ་གྱི་རིམ་པའི་དམར་ཁྲིད་ཐམས་ཅད་མཁྱེན་པར་བ
 སྐྱོད་པའི་བདེ་ལམ
 Byang du lhag pa བྱང་དུ་ལྷག་པ
 Byang rar du spen pa བྱང་རར་དུ་སྤྲོན་པ
 Byang thang བྱང་ཐང
 Bza' ri tshang བཟའ་རི་ཆང
 bzlog pa བཟླག་པ
 Cai Jingping 蔡金萍
 Cai Yong'e 蔡永峨
 Cha yas ཇམ་ཡས
 chab ril pa ཇམ་རིལ་པ
 Cháhǎnménggǔ'ér 察罕蒙古尔
 chang ba lu ཇམ་བ་ལུ
 Chang Ping 常平
 Chang'an 长安
 Chen Mei 陈镁
 chen po hor gyi yul ཆེན་པོ་རྟོར་གྱི་ཡུལ
 Chengde 承德
 Chenjia 陈家
 Chenjiaola 陈交拉
 Chileb, Chile 赤列
 Chinan Dewen Zanpu 赤南德温赞普
 Chinan Dewen 赤南德温
 Cho 'phrul ཇོ་འཕྲུལ
 Chongli 崇礼
 chos grwa ཇོས་གྲ་
 chos grwa ba/ pa ཇོས་གྲ་བ/པ
 chos lugs pa ཇོས་ལུགས་པ
 chos mtshams ཇོས་མཚམས
 chos r(w)a ཇོས་ར་ཇོས་རྩ
 chos rje ཇོས་རྗེ
 Chos skor ཇོས་སྐོར
 chos thog ཇོས་ཐོག

chos thog snga ma'i rtsis bzhag gi rgyugs chos
 thog rjes mar dka' ram ma gtog pa
 thams cad la len zhing ཇོས་ཐོགས་སྐུ་མའི་རྩིས་
 བཞག་གི་རྒྱལ་ས་ཇོས་ཐོག་རྗེས་མར་དཀའ་རམ་མ་གཏོག་པ་ཐམ
 ས་ཅད་ལ་ལོན་ཞིང
 chu bdag ཇུ་བདག
 Chu bzang ཇུ་བཟང
 Chuanhuang Erlang 川黄二郎
 Chuankou 川口
 Ci byed du song ཅི་བྱེད་དུ་སྦྱང
 Ci si khe ཅི་སི་ཁེ
 Cin ci dmag ཅིན་ཅི་དམག
 Co ne ཅོ་ནེ
 Cu'u hrin ཅུ་ལུ་ཁྲིན
 Cuī Yǒnghóng 崔永红
 d+ha rma bu ti lba rta ལྷ་མ་བུ་ཏི་ལ་ར་རྟ
 da das ད་དས
 Daban 达坂
 Dádá 达达
 Daihai 岱海
 Dala 达拉
 dam bca' དམ་བཅའ
 dam bca' chen mo དམ་བཅའ་ཆེན་མོ
 Damajia 大马家
 Dámín 达民
 Dan tig དན་ཏིག
 dang po དང་པོ
 Danma 丹麻
 Danyan, Luoergou 洛儿沟
 daoren 道人
 Dar rgya དར་རྒྱ
 Dar rgya ri lang དར་རྒྱ་རི་ལང
 Darkhan, dar han དར་ཀན
 Dasi 大寺
 Dàtóng 大同
 Dàtōng, Datong 大通
 Datong he 大通河

Datongping 大墩坪
 dbu mdzad དབུ་མཛད
 dbus gtsang དབུས་གཙང་
 Dbyen bsdums དབྱེན་བསྐྱུམས་
 de'i 'phror gang len zhig tu long dgos babs la
 ltas nas longs དེའི་འཕྱར་གང་ལེན་ཞིག་ཏུ་ལོང་དགོས་
 བབས་ལ་ལྟས་ནས་ལོངས་
 Deng Sangmei 邓桑梅
 Deng Xinzhuangmei 邓新庄花
 Dengjia 邓家
 Dga' ldan དགའ་ལྷན་
 Dga' ldan byams pa gling
 དགོན་ལྷངས་དགའ་ལྷན་བྱམས་པ་གླིང་
 Dga' ldan pho brang དགའ་ལྷན་པོ་བྲང་
 dge ldan bstan 'bar ma'i dbu bskul
 ba དགེ་ལྷན་བསྐྱུང་འབར་མའི་དབུ་བསྐྱུལ་བ་
 Dge དགེ
 Dge ldan དགེ་ལྷན་
 Dge lugs དགེ་ལུགས་
 dge skos དགེ་སྐོས་
 dge skul དགེ་སྐུལ་
 Dgon lung དགོན་ལུང་ (Rgulang, Guolongsi 郭隆寺,
 Erh-ku-lung, Yu-ning, Youning 佑宁)
 Dgon lung bca' yig chen mo དགོན་ལུང་བཅའ་ཡིག་ཆེན་མོ་
 Dgon lung byams pa gling དགོན་ལུང་བྱམས་པ་གླིང་
 dgon pa spyi དགོན་པ་སྤྱི་
 dgon pa'i sgrigs 'og tu yod do cog དགོན་པའི་
 སྤྱིགས་འགྲུ་ཡོད་དོ་ཅོག་
 Dgra lha bcu gsum དག་ལྷ་བརྒྱ་གསུམ་
 Dgu དགུ་
 Dgu chu དགུ་ཚུ་
 dīdī 的的
 dka' bcu rab 'byams pa དཀར་བར་རབ་བྱམས་པ་
 dka' bcu དཀར་བརྒྱ་
 dka' rab 'byams དཀར་རབ་བྱམས་
 dka' ram དཀར་རམ་
 dka' rams དཀར་རམས་

dkar yol དཀར་ཡོལ་
 Dkon mchog bstan pa rab
 rgyas དཀོན་མཆོག་བསྐྱེད་པ་རབ་རྒྱས་
 Dkon mchog dar rgyas དཀོན་མཆོག་དར་རྒྱས་
 Dkon mchog skyabs དཀོན་མཆོག་སྐྱབས་
 dkyus དཀྱུས་
 Dmag dpon pi tsi ri lang དམག་དཔོན་པི་ཅི་རི་ལང་
 dmag rtsed དམག་རྩེད་
 Dmar gtsang དམར་གཙང་
 Dmar gtsang brag དམར་གཙང་བྲག་
 Dmar gtsang rta chen po དམར་གཙང་རྟ་ཆེན་པོ་
 Dme དམེ
 Dme shul དམེ་ཤུལ་
 Dngul rwa དངུལ་རྩ་
 Don 'grub འོན་འགྲུབ་
 don rtogs pa འོན་རྟོགས་པ་
 Don yod chos kyi rgya mtsho འོན་ཡོད་ཆོས་ཀྱི་རྒྱ་མཚོ་
 Dong Yongxue 东永学
 Dongdanma 东丹麻
 Donggou 东沟
 Donghe 东和
 Dongshan 东山
 Dongxiang 东乡
 Dor bhi tis bang འོར་བྷི་ཏིས་བང་
 Dor rdo འོར་རྩོ་
 Dor sde འོར་སྡེ་
 Dor skad འོར་སྐད་
 Dor tis འོར་ཏིས་
 Dou Guanbaonuer 窦官保女儿
 Dòu Wényǔ 窦文语
 dou 斗
 Doujia 窦家
 Dpa' ris དཔའ་རིས་
 Dpa' ris ba དཔའ་རིས་བ་
 Dpa' ris tshe ring don 'grub དཔའ་རིས་ཆེན་འོད་འོན་འགྲུབ་
 Dpal chen stobs rgyas དཔལ་ཆེན་སྐྱབས་རྒྱས་
 Dpal ldan bkra shis དཔལ་ལྷན་བརྒྱ་ཤིས་

Dpal ldan dar rgyas དཔལ་ལྷན་དར་རྒྱས
 Dpal rtse rgyal དཔལ་རྩེ་རྒྱལ
 Dpal snar thang gi bca' yig 'dul khrims dngos
 brgya 'bar ba'i gzi 'od [dang / rwa
 sgreng / dgon lung byams pa gling
 dgon ma lag bcas kyi bca' yig]
 དཔལ་སྐྱར་ཐང་གི་བཅའ་ཡིག་འདུལ་བྱིས་དངོས་བརྒྱུ་འབར་བ
 འི་གཟེ་འོད་དང་། རུ་སྤྱང་། དགོན་ལུང་བྱམས་པ་སྤྱིང་དགོན་མ་
 ལག་བཅས་ཀྱི་བཅའ་ཡིག་
 Dpung nge ri lang དཔུང་ངེ་རི་ལང
 Dri med yon tan འི་མེད་ཡོན་ཏན
 drug ba ལྷག་བ
 Dū Chángshùn 杜常顺
 Du Jinbaohua 杜金保花
 Duluun, Baiya 白崖
 Dung dkar ལྷུང་དཀར
 Dung dkar blo bzang 'phrin las
 ལྷུང་དཀར་ལྷོ་བཟང་འཕྲིན་ལས
 dur mchod ལྷུར་མཆོད
 Durishidii, Duoshidai 多士代
 dus chen ལྷུས་ཆེན
 Duwa, Duowa 多哇
 Dwags po ལྷགས་པོ
 E Shuangxihua, Nuo Shuangxihua 鄂双喜花
 E'érdān 额尔丹
 Ershisanhao 二十三号
 fala 法拉
 fan 幡
 Fangtuu, Qianbangou 前半沟
 Farishidin, Xingjia 星家
 Faxian 法显
 Fojiao 佛教
 Foorijang, Huoerjun 霍尔郡
 Fujia, Hulijia 胡李家
 g.yang གཡང
 g.yang 'bod གཡང་འབོད
 G.yang can rdo rje གཡང་རོད་རྩེ

g.yo sgyu'i sbyor ba གཡོ་སྐུ་འི་སྤྱོད་བ
 gab gzahags གཁ་གཞགས
 gab gzahags na thong གཁ་གཞགས་ན་ཐོང
 Gamaka 尕马卡
 Gan'gou, Gangou 甘沟
 ganda 干大
 Ganjia 甘家
 Gannan 甘南
 Gānsù, Gansu 甘肃
 Gansu xin tongzhi 甘肃新通志
 Gānsù-Qīnghǎi-Níngxià 甘肃-青海-宁夏
 Ganzhou 甘州
 Gaochang 高昌
 Gaodian 高店
 Gāozǔ 高祖
 Gar rtse sdong གར་རྩེ་སྟོང
 Gashari 尕沙日
 Gcan tsha གཅན་ཅཱ
 Gcan tsha གཅན་ཅཱ།, Jianzha 尖扎
 Gdugs dkar གདུགས་དཀར
 Ge sar གེ་སར
 Ge sar dmag gi rgyal po གེ་སར་དམག་གི་རྒྱལ་པོ
 Ge sar tshi me གེ་སར་ཅི་མེ
 Gélètè 格勒特
 Gérilètú 格日勒图
 Glang dar ma གླང་དར་མ
 gling bsres གླིང་བསྐྱེས
 gling bsres ba གླིང་བསྐྱེས་བ
 gling bsres dka' bcu གླིང་བསྐྱེས་དཀའ་བཅུ
 Gling bza' thar mdo skyid གླིང་བཟའ་ཐར་མདོ་སྦྱིད
 glo གློ
 Glu rol གླུ་རོལ
 gnas bdag གནས་བདག
 gnyan གཉན
 Gnyan chen གཉན་ཆེན
 Gnyan po smad cha dmar can གཉན་པོ་སྐད་ཆ་དམར་ཅན
 Gnyan po'i sgar thog གཉན་པོ་འི་སྐར་ཐོག

Gnyan thog གཡན་ཐོག
 Gnyan thog 'brog གཡན་ཐོག་འབྲོག
 Gnyan thog la kha གཡན་ཐོག་ལ་ཁ
 Gnyan thog mkhar གཡན་ཐོག་མཁར
 Go bu me khrin གོ་བུ་མེ་ཁྱུ་བློན
 Go bu me tu hu sun khrin གོ་བུ་མེ་རུ་ཁུ་བློན
 go thang གོ་ཐང
 Go'u sde གོ་འུ་སྡེ
 Gol su གོ་སུ
 Gong sa rin po che གོང་ས་རིན་པོ་ཆེ
 gos sku གོས་སྐུ
 Gru kha'i གུ་ཁཱའི
 grwa 'gyed གྲལ་འགྲེད
 grwa rgyun གྲལ་རྒྱུན
 grwa skor གྲལ་སྐོར
 grwa tshang bla ma གྲལ་ཚང་བླ་མ
 Gsang bdag གསང་བདག
 Gsang phu གསང་ཕུ
 gsar གསར
 Gser chen gzhung གསེར་ཆེན་གཞུང
 Gser khog གསེར་ཁོག
 gser yig གསེར་ཡིག
 gser yig chen mo'i mtshan byang
 གསེར་ཡིག་ཆེན་མོའི་མཚན་བྱང
 gtam dpe གཏམ་དཔེ
 gtor ma གཏོར་མ
 Guan Laoye 官老爷
 Guangdong 广东
 Guanting 官亭
 Guanyin Pusa 观音菩萨
 Guanzhong 官中
 Guide 贵德
 Guihuacheng 歸化成
 Guishe erjiang 龟蛇二将
 Guisui-Suiyuan 歸綏綏遠
 Guō'érduǒ 郭尔朵
 Guō'érduǒ dīdī' 郭尔朵的的

Guōlóng 郭隆
 Guomari 郭麻日
 Gushan 古鄯
 Gusiluo 哱廝罗
 Gyang bzhi གྱང་བཞི
 Gyen 'dzi ri lang གྱེན་འཛི་རི་ལང
 Gyi ling mkhar གྱི་ལིང་མཁར
 Gza' brgyad གཙའ་བརྒྱད
 Gza' mchog གཙའ་མཆོག
 gzhung las pa གཞུང་ལས་པ
 Ha Mingzong 哈明宗
 Hai Tao 海涛
 Haidong 海东
 Hainan 海南
 Haixi 海西
 Haja, Hajia 哈家
 Halazhigou 哈拉直沟
 Hami 哈密
 Hàn, Han 汉
 Handi, Hantai 旱台
 Hanyu Pinyin 汉语拼音
 Haomen he 浩門河
 Har gdong khang tshan ཧར་གདོང་ཁང་ཚན
 Hara Bulog, Heiguan 黑泉
 Hé-Huáng 河湟
 Hé'ér 合儿
 Hè'ér 贺尔
 Hebei 河北
 Heidinggou 黑顶沟
 Heihu Linggunang 黑虎灵光
 Heima Zushi 黑马祖师
 Heishui 黑水
 Hejia 何家
 Helang Yexian 何朗业贤¹
 Henan 河南

¹ [A Tibetan name, thus the Chinese characters are conjectural.]

Heqing 合庆
 Heyan 河沿
 Hézhōu 河州
 Hgarilang, Huangcaogou 黄草沟
 Hgunbin, Kumbum, Sku 'bum Byams pa gling
 ལྷ་འབྲུམ་བྱམས་པ་སྒྲིང་, Ta'er 塔尔
 honghua 宏化
 Hongnai 红崖
 Hóngwǔ, Hongwu 洪武
 Hóngyá 红崖
 Hongyazigou 红崖子沟
 hor, Hor ཁོར
 Hor bza' hu sun khrin ཁོར་བཟའ་རྩ་སྐྱུ་མཁའ་ཁྲིན
 hor chen ཁོར་ཆེན
 Hor dor nag po ཁོར་དོར་ནག་པོ་
 Hor dor rta ཁོར་དོར་རྩ་
 Hor dor rta nag po gnyan po smad char dmar
 can ཁོར་དོར་རྩ་ནག་པོ་གཉན་པོ་སྐྱེད་ཆར་དམར་ཅན
 Hor gnyan po mung khe gan ཁོར་གཉན་པོ་མུང་ཁེ་གན་
 Hor nag ཁོར་ནག
 Hor o chi go bu me thu me lun
 ཁོར་ཨ་ཆེ་གོ་བུ་མེ་ཐུ་མེ་ལུང་
 Hor rgya ཁོར་རྩ་
 hor rgyal ཁོར་རྩལ་
 Hor se chen ཁོར་སེ་ཆེན
 Hor spun zla ཁོར་སྤུན་བླ་
 Hor tho lung ཁོར་ཐོ་ལུང་
 Hu Fang 胡芳
 Hu su ho ཁུ་སུ་ཧོ་
 Hu Yanhong 胡艳红
 Huáng 惶
 Huangdi 皇帝
 Huangfan 黄番
 Huangnan 黄南
 Huangnan zangzu zizhizhou tongjiju 黄南藏族
 自治州统计局
 Huangshui 湟水

Huangsi 黄寺
 Huangyuan 湟源
 Huangzhong 湟中
 Huárè 华热
 Huarin, Hualin 桦林
 Huhehaote 呼和浩特
 Hui 回
 Hulijia 胡李家
 Hún 浑
 Hunan 湖南
 Huolu Jiangjun 火炉将军
 Húsījǐng 胡斯井
 Hùzhù, Huzhu 互助
 Huzhu Tuzu zizhi xian 互助土族自治县
 Hxin, Hashi 哈什
 ja khang རྩ་ཁང་
 Janba, Wangjia 汪家
 Janba Taiga, Zhanjiatai 湛家台
 Jangja, Zhangjia 张家
 Jangwarima, Yatou 崖头
 Jí 吉
 Jiading 加定
 Jiajia 贾加
 Jiang Kexin 姜可欣
 Jiangsu 江苏
 Jianwen 建文
 Jianzha 尖扎
 jiashen 家神
 Jidi Majia 吉狄马加
 Jielong 结龙
 Jihua shengyu 计划生育
 jihua shengyu bangongshi 计划生育办公室
 Jiirinbuqii, Tsong kha pa རྩོད་ཁ་པ་, Zongkaba 宗喀
 巴
 Jilog, Jiaoluo 角落
 jìn 市斤
 Jīn Yù 金玉

Jinbu, Junbu 军部
 Jindan dao 金丹道
 Jingning 静宁
 Jinzimei 金子梅
 Jishi 积石
 Jiutian Shengmu Niangniang 九天圣母娘娘
 jo bo ཇོབོ
 juan 卷
 Jughuari, Zhuoke 桌科
 ka bcu ཀ་བཙུ
 Ka dar skyid ཀ་དར་སྐྱིད
 ka par nas bshad pa ཀ་པར་ནས་བཤད་པ
 Ka rab ཀ་རབ
 Kaile meiyu 开了没有
 Kailu Jiangjun 开路将军
 Kan lho ཀན་ལྷོ
 Kanchow, Ganzhou 赣州
 kang 炕
 Kāngxī, Kangxi 康熙
 Kemuchuer Ling, Kemuchu Ling 克木楚岭
 kha btags ཁ་བརྟགས།, hada 哈达
 Khams ཁམས
 Khenpo Ngawang Dorjee མཁན་པོ་དགེ་དབང་དོར་ཇེ
 khri ba bla brang ཁྲི་བ་བླ་བརྟན
 khrid ཁྲིད
 Khu lung ཁུ་ལུང
 khyad chos ཁྱེད་ཆོས
 Khyod gang la song rgyu ཁྱོད་གང་ལ་སོང་རྒྱུ
 Khyod kha sang gang du song ཁྱོད་ཁ་སང་གང་དུ་སོང
 kla glo ལྷ་ལྷོ
 kla klo ལྷ་ལྷོ
 Klu 'bum tshe ring ལུ་བུམ་ཙམ་རིང
 Klu rol ལུ་རོལ
 klu rtsed ལུ་རཅེད
 Klu'i ལུ་འི
 klu'u ri ལུ་འུ་རི
 Ko'u mol ri lang ཀོ་འུ་མོལ་རི་ལང

Kong Lingling 孔林林
 Krang co hrin ཀླང་ཙོ་ཁྲིན
 Ku Yingchunlan 库迎春兰
 Kun dga' bkra shis ཀུན་དགའ་བརྒྱ་ཤིས
 kun slong ཀུན་སྤོང
 Kuòduān 阔端
 Kuxin, Huzichang 胡子场
 kyus ཀུས
 La ལ
 La Erhua 喇二花
 La Nuer, Ernü 喇二女
 lab rtse ལབ་རཅེ
 Lailiao meiyu 来了没有
 Lajia 喇家
 Lama Tangseng, Xuanzang 玄奘
 Lamaguan 喇嘛官
 Langja, Langjia 浪加
 Lanzhou 兰州
 Lǎoyā 老鸦
 Laoyeshan 老爷山
 laozher 老者
 Laozhuang 老庄
 Lashizi Kayari (Heidinggou 黑沟顶)
 Lawa 拉哇
 lba ལཔ
 Lcags mo tshe ring ལཱ་གས་མོ་ཙམ་རིང
 Lcang skya ལཱ་སྐལ
 Lcang skya rol pa'i rdo rje ལཱ་སྐལ་རོལ་པའི་རྡོ་རྗེ
 Ledu 乐都
 Lha babs ལྷ་བབས
 Lha btsun Mthu stobs nyi ma ལྷ་བཙུན་མཐུ་སྟོབས་ལྷི་མ
 lha bzo ba ལྷ་བཙོབ
 Lha mo skyid ལྷ་མོ་སྐྱིད
 lha pa, Lha pa ལྷ་པ
 lha rams pa ལྷ་རམས་པ
 lha rams pa dge bshes ལྷ་རམས་པ་དགེ་བཤེས
 lha rtsed ལྷ་རཅེད

Lha sa ལ་ས
 lha'i sgrub thabs ལྷ་འི་སྒྲུབ་ཐབས
 Lho nub du skra gcan ལྷོ་ལུབ་དུ་སྐྱ་གཙན
 Lhor phur bu ལྷོར་ཕུར་བུ
 Lǐ 李
 li 里
 Li Baoshou 李保寿
 Li Cunxiao 李存孝
 Li Dechun 李得春
 Li Fumei 李富梅
 Li Jinwang 李晉王 AKA, Li Keyong 李克用
 Li Jinwang 李晋王
 Li Lizong 李立遵
 Li Peng 李鹏
 Li Qingchuan 李青川
 Li Xiande 李贤德
 Li Xinghua 李兴花
 Li Yaozu 李耀祖
 Li Yuanhao 李元昊
 Li yul ལི་ཡུལ
 Li Zhanguo 李占国
 Li Zhanzhong 李占忠
 Li Zhonglin 李钟霖
 Li Zhuoma 李卓玛
 liang 兩
 Liangcheng 凉成
 Liángzhōu, Liangzhou 凉州
 Liǎodōng 辽东
 Liaoning 辽宁, 遼寧
 libai si 礼拜寺
 Lijia 李家
 Limusishiden, Li Dechun 李得春
 Lingle Huangdi 领乐皇帝
 Lintao 临洮
 Liu Daxian 刘大先
 Liuja, Liujia 柳家
 Lizong 立遵

lkugs pa ལུགས་པ
 lnga ལྷ
 Lnga mchod ལྷ་མཚོད
 Lo brgya ལོ་བརྒྱ
 Lo lha ལོ་ལྷ
 Lo ལོ
 Lo sar ལོ་སར
 long ལོང
 Long Deli 隆德里
 longhu 龙壺
 Lóngshuò 龙朔
 Longwang 龙王
 Longwang duo de difang Hezhou, Niangniang
 duo de difang Xining 龙王多的地方河州,
 娘娘多的地方西宁
 Lóngwù 隆务
 Longwu 隆吾
 lta-tchinbu ལྷ་ཏ་ཅིན་བུ
 Lǔ 魯
 Lu ba go go ལུ་བ་གོ་གོ
 Lu Biansheng, Luban Shengren 鲁班圣人
 Lü Jinlianmei 吕金莲梅
 Lü Shengshou 吕生寿
 Lü Yingqing 吕英青
 Lu Zhankui 鲁占奎
 Luantashi, Luanshitou 乱石头
 lugs srol ལུགས་སྒོལ
 Lun hu khrin ལུན་ཀུ་ཁྲིན
 lung rigs ལུང་རིགས
 Lǔshījiā 鲁失夹
 Ma Fanglan 马芳兰
 Ma Guangxing 马光星
 Ma Guorui 马国瑞
 Ma gzhi dmag མ་གཞི་དམག
 Ma Hanme, Ma Hanmo 马罕莫
 Ma Jun 马钧
 Ma ling yis མ་ལིང་ཡིས

Ma Luguya 马录古亚
 Ma ni skad ci, Manikacha མ་ནི་སྐད་ཅི་མ་མ་ཀའ་ཅེ་
 Ma Qiuchen 马秋晨
ma song མ་སོང་
 Ma Taohua 马桃花
 Ma Tianxi 马天喜
 Ma Wei 马伟
 Ma Xiaochen 马晓晨
 Ma Xiuying 马秀英
 Ma Youyi 马有义
 Ma Yulan 马玉澜
 Ma Zhan'ao 马占鳌
 Majia 马家
 Majiazi 马家子
man ngag མཎ་ངག་
mao 毛
 Mao Qiaohui 毛巧晖
 Maohebu 毛荷堡
 Maqang Tugun, Baiya 白崖
mchod pa མཚོད་པ་
 Mchod rten dkar po མཚོད་རྟེན་དཀར་པོ་
 Mchog sgrub mtsho མཚོག་སྒྲུབ་མཚོ་
 Mdo མདོ་
 Mdo smad མདོ་སྐད་
Mdo smad chos byung མདོ་སྐད་ཆོས་འབྱུང་
 mdo smad kyi bshad grwa yongs kyi gtso bo
 dgon lung gi chos sde chen po མདོ་སྐད་ཀྱི་
 བཤད་གྲ་ཡོངས་ཀྱི་གཙོ་བོ་དགོན་ལུང་གི་ཆོས་སྡེ་ཆེན་པོ་
mdzod btags མཛོད་བཅུགས་
mdzod thag མཛོད་ཐག་
 Ménggǔ'ér 蒙古尔
 Mengudzhu Менгү, джу, möngke zuu,
 muivggae jiu
 Menyuan 门源
 Mgar stong rtsan མགར་སྟོང་རྩ་རྒྱུ་
 Mgar stong rtsan yul zung མགར་སྟོང་རྩ་རྒྱུ་ལུ་ཟུང་
 Mgo 'dug tsho ba མགོ་འདུག་ཚོ་བ་

Mgo log མགོ་ལོག་
mi tshan མི་ཚན་
 miao 庙
 Miaochuan 邈川
 Mín 岷
ming btags byed mi མིང་བཅུགས་བྱེད་མི་
ming btags pa མིང་བཅུགས་པ་
ming btags zur pa མིང་བཅུགས་ཟུར་པ་
 Míng, Míng 明
 Míng-Qīng 明清
 Mínhé, Minhe 民和
 Minzhu 民主
minzu 民族
mjug gi 'bul dar མཇུག་གི་འབྲུལ་དར་
mngon rtogs rgyan མངོན་རྟོགས་རྒྱན་
mnyam med rje btsun tsong kha pa chen pos
 mdzad pa'i byang chub lam rim chen
 mo'i dka' ba'i gnad rnams mchan bu
 bzhi'i sgo nas legs par bshad pa theg
 chen lam gyi gsal sgron མཉམ་མེད་རྩི་བཅུན་
 ཆོན་ལ་པ་ཆེན་པོས་མཛད་པའི་བྱང་ཆུབ་ལམ་རིམ་ཆེན་མོའི་དག་
 ལ་བའི་གནད་རྣམས་མཆན་བྱ་བཞིའི་སྟོན་མེགས་པར་བཤད་
 པ་ཐེག་ཆེན་ལམ་གྱི་གསལ་
mo ba མོ་བ་
 Mo Fangxia 莫芳霞
 Mo Zicai 莫自才
modaya 猫大爷
mtshan nyid bshad pa'i grwa མཚན་ཉིད་བཤད་པའི་གྲ་
 Mtsho sngon མཚོ་སྒོན་
 Mtsho sngon po མཚོ་སྒོན་པོ་
 Mtsho snying མཚོ་སྙིང་
mu 亩
 Myang 'dus མུང་འདུས་
 Na Chaoqing 那朝庆
na re ན་རེ་
 Na thong ན་ཐོང་

Na tsha go bkal mtshams gcod

ན་ཅ་གོ་བཀལ་མཚམས་གཅོད

Nag chu ནག་ཅུ,

Nag chu'i kha ནག་ཅུ་འི་ཁ

nag po [spyod pa] skor gsum

ནག་པོ་སྤྱོད་པ་སྐོར་གསུམ

Nag po skor gsum ནག་པོ་སྐོར་གསུམ

nang chen ནང་ཆེན

nang so ནང་སོ

Nang sog ནང་སོག

Nanjia, Anjia 安家

Nanjiaterghai, Anjiatou 安家头

Nanmengxia 南门峡

Nanmuge 南木哥

Nansan, Nanshan 南山

Nanshan 南山

nenjengui, yanjiaogui 眼见鬼

Nga a khu tshang la 'gro nas ང་ཨ་ཁུ་ཅང་ལ་འགོ་ནས

Nga a khu tshang la song nas ང་ཨ་ཁུ་ཅང་ལ་སོང་ནས

Ngag dbang legs bshad rgya

mtsho ངག་དབང་ལེགས་བཤད་རྒྱ་མཚོ

Ngag dbang mkhyen rab rgya mtsho

ངག་དབང་མཁྱེན་རབ་རྒྱ་མཚོ

Nian Gengyao 年羹尧

Nianbo 碾伯

Nianduhu 年都乎

Niangniang 娘娘

Nijia 吕家

Ningbo fu qianhu shouyu 宁波副千户守禦

Níngxia, Ningxia 宁夏

Niuqi, Liushuigou 流水沟

Niutou Wang 牛头王

no mon han མོ་མོན་ཀན

Nongchang 农场

Nongcun hezuo yiliao baoxian 农村合作医疗保

险

Nor lda bkra shis རོ་ལ་བླ་བཀ་ཤེས

Nub byang du nyi ma རུབ་བྱང་དུ་ཉི་མ

Nub du zla ba རུབ་དུ་བླ་བ

Nuo Shuangxihua, E Shuangxihua 鄂双喜花

Nuojia, Ejia 鄂家

nye 'brel ཉེ་འབྲེལ

Nye sring ཉེ་སྤྱིང

Nyi ma 'dzin ཉི་མ་འཛིན

Nyi ma 'dzin Ngag dbang legs bshad rgya

mtsho ཉི་མ་འཛིན་ངག་དབང་ལེགས་བཤད་རྒྱ་མཚོ

O chi go bu me thu me lun ཨ་ཅི་གོ་བུ་མེ་ཐུ་མེ་ལུན

O chi hu sun ཨ་ཅི་ཁུ་སུན

O hu me tu ཨ་ཁུ་མེ་ཐུ

pA ren པཱ་རེན

Pad spungs པད་སྤུངས

Pe dpa' ri lang པེ་དཔ་འི་ལང

Pe hu པེ་ཁུ

Pen hwa ri lang པེན་ཁུ་འི་ལང

Per nyi ma 'dzin པེར་ཉི་མ་འཛིན

Per nyi ma 'dzin Ngag dbang legs bshad rgya

mtsho པེར་ཉི་མ་འཛིན་ངག་དབང་ལེགས་བཤད་རྒྱ་མཚོ

pha rol bdud sde'i dpung tshogs

ཕ་རོལ་བདུད་སྡེ་འི་དཔུང་ཅོགས

phan theb པན་ཐེབ

phas thi པས་ཐི

pho brang ཕོ་བྲང

phrug ཕུག

phug tshangs kyi gtam ཕུག་ཅངས་ཀྱི་གཏམ

Phun tshogs ཕུན་ཅོགས

phyag ཕུག

phying ཕྱིང

Phyug rtse chos rje ཕུག་རུ་ཅེ་ཆོས་རྗེ

Pin rkya tshi me པིན་རྒྱ་ཅི་མེ

Ping'an 平安

Pinyin 汉语

po tho པོ་ཐོ

po ti lnga པོ་ཏི་ལྷ

Pochu mixin 破除迷信

Potala པོ་ཏ་ལ
 Puba 普巴
 Pudang, Pudonggou 普洞沟
 Pudong 浦东
 Qaghuali, Chaergou 岔儿沟
 Qangsa, Chunsha 春沙
 Qazi, Qiazi 卡子
 Qi 祁
 Qi Huimin 祁慧民
 Qi Jianqing 祁建青
 Qi Tusi 祁土司
 Qi Wenlan 祁文兰
 Qi Zhengxian 祁正贤
 Qianhe 前河
 qiānhùsuǒ 千户所
 Qianjin 前进
 Qiānlóng, Qianlong 乾隆
 Qiao Dongmei 乔冬梅
 Qiao Shenghua 乔生华
 Qighaan Dawa, Baiyahe 白牙合
 Qijia 祁家
 Qijia Laoye 祁家老爷
 Qílián, Qilian 祁连
 Qiliao! Sanliao! 去了! 散了!
 Qín 秦
 Qīng, Qing 清
 Qingdao 青岛
 Qinghai yiyao weishengzhi 青海医药卫生志
 Qīnghǎi, Qinghai 青海
 Qinghaihua 青海话
 Qinghaisheng Fangyizhan 青海省防疫站
 qingkuo 青稞
 Qinglong Tianzi 青龙天子
 Qingming 清明
 Qingyun 庆云
 Quurisang Srishiji, Huayuansi 花园寺
 Ra 𑐱

rab 'byams རབ་འབྲམས
 rab 'byams pa རབ་འབྲམས་པ
 Rab brtan rdo rje རབ་བརྟན་རྡོ་རྗེ
 Rab kha རབ་ཁ
 Rab kha gru gtong རབ་ཁ་གུ་གྲོང
 rang bzhin gnas rigs རང་བཞིན་གནས་རིགས
 rang nyid rgyal ba རང་ཉིད་རྒྱལ་བ
 Rangdin, Longdong 龙东
 Rangghuali, Longyi 龙一
 rangpi, niangpi 酿皮
 Rar du pa sang རར་དུ་པ་སང
 Rar lhor mig dmar རར་ལྷོ་ར་མིག་དམར
 rdo ram pa རྡོ་རམ་པ
 Rdo rje 'jigs byed རྡོ་རྗེ་འཇིགས་བྱེད
 Rdo rje gdan རྡོ་རྗེ་གདན
 rdung rgyug རད་རྒྱུག
 Reb gong རེབ་གོང
 Reb gong gnyan thog རེབ་གོང་གཉན་ཐོག
 Reb gong rgan rgya རེབ་གོང་རྒྱ་རྒྱ
 ren po che, rnbuqii, renboqie 仁波切
 ren 人
 Renminbi 人民币
 Rgan rgya རྒྱ་རྒྱ
 Rgulang, Dgon lung རག་ལུང་, Erh-ku-lung,
 Guolong 郭隆, Yu-ning, Youning 佑宁
 rgya རྒྱ
 Rgya bza' kong jo རྒྱ་བཟའ་ཀོང་རྗེ
 Rgya gar rdo rje gdan རྒྱ་གར་རྡོ་རྗེ་གདན
 Rgya hor རྒྱ་ཁོར
 Rgya tshang ma རྒྱ་ཙང་མ
 Rgyal sras རྒྱལ་སྲས
 Rgyal sras 'Jigs med ye shes grags
 pa རྒྱལ་སྲས་འཇིགས་མེད་ཡེ་ཤེས་གཤམ་པ
 Rgyal sras Don yod chos kyi rgya mtsho
 རྒྱལ་སྲས་དོན་ཡོད་ཆོས་ཀྱི་རྒྱ་མཚོ
 Rgyal sras rin po che རྒྱལ་སྲས་རིན་པོ་ཆེ
 rgyug རྒྱུག

rgyugs རྒྱུགས
rgyugs len pa རྒྱུགས་ལེན་པ
 Ri lang རི་ལང
 Ri lang bcu gnyis རི་ལང་བཅུ་གཉིས
 Ri stag རི་སྟག
rigs རིགས
rigs lam pa རིགས་ལམ་པ
rigs lung byed mkhan རིགས་ལུང་བྱེད་མཁན
 Rin chen sgrol ma རིན་ཆེན་སྒྲུབ་མ
ris med རིས་མེད
 Riyue Dalang 日月大郎
rjes gnang རྗེས་གནད
rka ཀ
 Rka gsar ཀ་གསར
 Rka gsar dgon dga' ldan 'dus bzang chos gling
 ཀ་གསར་དགོན་དགའ་ལྡན་འདུས་བཟང་ཆོས་གླིང་
rlung rta རླུང་རྟ་
 Rma chu མ་ཆུ
 Rma chu'i rab kha dngul ri'i sa bzang gri spyod
 rab kha མ་ཆུའི་རབ་ཁ་དངུལ་རིའི་ས་བཟང་གྲི་སྟོད་རབ་ཁ
 Rma lho མ་ལྷོ
 RMB, Renminbi 人民币
rnam 'grel རྣམ་འགྲེལ
rnam gzhang རྣམ་གཞག
 Rnam rgyal རྣམ་རྒྱལ
rnbuqii, rin po che རིན་པོ་ཆེ *ren po che, renboqie*
 仁波切
 Rong bo རོང་བོ
 Rong bo nang so རོང་བོ་ནང་སོ
 Rong zom རོང་ཟོམ
ronghua fugui 荣华富贵
 Rta 'gying རྟ་འགྲིང
rta chen po རྟ་ཆེན་པོ
 Rta mgrin རྟ་མགྲིན
rtag gsal khyab རྟག་གསལ་ཁྱེད
rtsam pa རུམ་པ
 Rtse khog རེ་ཁོག

rtsis bzhag gi rgyugs རེས་བཞག་གི་རྒྱུགས
rtsod grwa རྩོད་གྲུ
rtsod zla རྩོད་བླ
 sa ས
sa bdag ས་བདག
Sa bdag sog po ri lang ས་བདག་སོག་པོ་རི་ལང
sa dpyad pa ས་དཔྱད་པ
 Salar, Sala 撒拉
 San'erjia 三二家
 Sānchuān, Sanchuan 三川
 Sānchuān Tǔzú 三川土族
 Sānchuānsìlǐ 三川四里
 Sandaohe 三道河
 Sangjie Renqian 桑杰仁谦
 Sde ba chos rje སྡེ་བཙུན་རྗེ
Sde srid Sangs rgyas rgya mtsho
 སྡེ་སྟོན་སངས་རྒྱས་རྒྱལ་མཚོ་
 Se ra སེ་ར
 Sems mtsho སེམས་མཚོ་
 Sems nyid, *sems nyid* སེམས་ཉིད་
 Sems nyid sprul sku bstan 'dzin 'phrin las rgya
 mtsho སེམས་ཉིད་སྤྱུལ་སྤྱུ་བསྟན་འཛིན་འཕྲིན་ལས་རྒྱལ་མཚོ་
sen chugs སེན་ཆུགས་
 Seng ge gshong སེང་གེ་གཤོང་
 sgar སྐར
 Sgar thog སྐར་ཐོག
 Sgo dmar སྐོ་དམར་
 Sgo dmar G.yang mo tshe ring སྐོ་དམར་གཡང་མོ་ཆེ་རིང་
 Sgo mang སྐོ་མང་
 Sgo mang grwa tshang སྐོ་མང་གྲུ་ཚང་
 Sgrol ma སྒྲོལ་མ
sgrub sde སྒྲུབ་སྡེ་
 Sha bar chos rje ས་བར་ཆོས་རྗེ་
 Sha bar nang so ས་བར་ནང་སོ་
 Sha Delin 沙德林
 Sha Heshang 沙和尚
 Shaanxi, Shǎnxī 陕西

shags ngan ཤགས་ངན
 Shahai 沙海
 Shānběi 陕北
 Shancheng 山城
 Shandong 山东
 Shanghai 上海
 Shangzhai 上寨
 Shānxī, Shanxi 山西
 Shanzhaojia 山赵家
 Shanzhou 鄯州
 Shao Yundong 邵雲東
 Shaowa 勺哇
 Shar Bla ma ཤར་བླ་མ
shar ཤར
 Shatangchuan 沙塘川
 Shdanbasang, Shijiamoni 释迦摩尼
 Shdangja, Dongjia 东家
 Shdara Tang, Dalantan 达拉滩
shen jian 神剑
shenfu 神甫
sheng 升
 Shenjiao 教神
sheqi 蛇旗
 Shgeayili, Dazhuang 大庄
 Shi Cunwu 师存武
 Shi'er Wei Zushi 十二位祖师
shibei 石碑
 Shina 史纳
 Shing bza' ཤིང་བཟའ
 Shíyá 石崖
sho ma ཤོ་མ
shor ba ཤོར་བ
shuang xi 双喜
 Shuangma Tongzi 双马童子
 Shuangshu 双树
 Shuilian Dong 水帘洞
 Shuimogou 水磨沟

Sichuan 四川
skabs bzhi pa སྐབས་བཞི་པ
 Skal bzang thub bstan 'phrin las rgya mtsho
 སྐལ་བཟང་ཐུབ་བསྟན་འཕྲིན་ལས་བླ་མཚོ
 Skal bzang ye shes dar rgyas སྐལ་བཟང་ཡེ་ཤེས་དར་རྒྱས
 Skal ldan rgya mtsho སྐལ་ལྷན་བླ་མཚོ
 Sko tshi me སྐོ་ཙེ་མེ
skor ru སྐོར་རུ
skra ka སྐ་ཀ
skra phab སྐ་ཕབ
 Sku 'bum སྐུ་འབུམ
 Sku 'bum byams pa gling སྐུ་འབུམ་བྱམས་པ་གླིང་
 Skya rgya, Jiajia 贾加
 Skyabs 'gro སྐལ་བས་འགོ
 Skyid shod sprul sku སྐྱིད་ཤོད་སྐུ་སྐུ
skyor སྐྱོར
skyor dpon སྐྱོར་དཔོན
 Smad pa སྐད་པ
smad phyogs སྐད་ཕྱོགས
smeen, Sier 寺尔
 Smeen, Ximi 西米
 Smin grol སྐྱིན་གྲོལ
 Smin grol no min han སྐྱིན་གྲོལ་ནི་མིན་ཅན
 Smon lam, smon lam སྐྱོན་ལམ
smyung gnas སྐྱུང་གནས
sna tshogs 'di སྐ་ཚགས་འདི
sngags 'chang སྐགས་འཆང
sngags pa སྐགས་པ
 Snying bo rgyal སྐྱིང་བོ་རྒྱལ
 Snying mo སྐྱིང་མོ
 Snying rje tshogs pa སྐྱིང་རྗེ་ཚགས་པ
 Sog སོག
 Sog rdzong སོག་རྫོང
 Sog rgya སོག་རྒྱ
sog yul སོག་ཡུལ
 Song Ying 宋颖
song སོང

Songchang Suzhun (Sizhun?) 耸昌厮均
 Songduo 松多
 Songjia 宋家
 Songpan 松潘
 Songrang, Xunrang 逊让
 Spun zla hor gyi rgyal po སུན་ལྷ་ཧོར་གྱི་རྒྱལ་པོ་
 spyi 'jog སྤྱི་འཛོག་
 spyi rdzas སྤྱི་རྩམ་
 srang སྲང་
 srol སྟོལ་
 Strong btsan sgam po སྟོང་བཙན་སྐམ་པོ་
 srung ma སྲུང་མ་
 Stag gzig nor gyi rgyal po སྟག་གཟིག་ནོར་གྱི་རྒྱལ་པོ་
 Stag lha rgyal སྟག་ལྷ་རྒྱལ་
 Stobs ldan སྟོབས་ལྷན་
 Su Shan 苏珊
 Sughuangghuali, Suobugou 索卜沟
 suitou 岁头
 Suiyuan 綏遠
 Sum pa སུམ་པ་
 Sum pa mkhan po Ye shes dpal 'byor
 སུམ་པ་མཁན་པོ་ཡེ་ཤེས་དཔལ་འབྱོར་
 Sun Wukong 孙悟空
 Sunbu, Songbu 松布
 Suojie Longwang 锁脚龙王
 Suojie Ye 锁脚爷
 Suonan 索南
 Suonan Cuo 索南措
 Suzhou 苏州
 Suzhou Xinzhi 苏州新志
 tA si ཏཱ་སི་
 Ta'er si 塔尔寺
 Taishan 泰山
 Taizi 台子
 Tang Xiaoqing 汤晓青
 Táng, Tang 唐
 tangka 唐卡, thang ka ཐང་ཀ་

Tangraa, Tangla 塘拉
 Tangseng 唐僧
 thal 'phen ཐལ་འཕེན་
 thal 'phreng ཐལ་འཕྲེང་
 thal srog ཐལ་སྟོག་
 thal zlog ཐལ་ལྷོག་
 thang ka ཐང་ཀ་
 theb ཐེབ་
 Ther gang nyi wi ཐེར་གང་ཉི་མི་
 ther gang nyi wi na thong ཐེར་གང་ཉི་མི་ན་ཐོང་
 Thu me lun ཐུ་མེ་ལུན་
 Thu'u bkwan ཐུ་འུ་བཀྱན་
 Thu'u bkwan blo bzang chos kyi nyi ma
 ཐུ་འུ་བཀྱན་བློ་བཟང་ཆོས་ཀྱི་ཉི་མ་
 thun mong ma yin pa ཐུན་མོང་མ་ཡིན་པ་
 thun mong pa ཐུན་མོང་པ་
 Tianjia 田家
 Tianjin 天津
 tianqi 天旗
 Tiantang 天堂
 Tianyoude 天佑德
 Tiānzhù, Tianzhu 天助
 To'u pa tsi ཏཱ་པ་ཙི་
 Tongren 同仁
 tongzi 筒子
 tsakra bcu gsum gyi sngags blzog
 ཙན་པ་རུ་གསུམ་གྱི་སྟགས་བལ་ཐོག་
 tsampa, rtsam pa ཙམ་པ་
 tsha bzhed ཙམ་བཞེད་
 tsha gad ཙམ་གད་
 tsha gra ཙམ་ག་
 Tsha lu ma byin gi song ཙམ་ལུ་མ་བྱིན་གྱི་སོང་
 Tsha lu ma ster gi song ཙམ་ལུ་མ་སྟེར་གྱི་སོང་
 tsha ri ཙམ་རི་
 tsha ཙམ་
 tsha rting ཙམ་རྟིང་
 tshab grwa ཙམ་གྲལ་

tshad ma sde bdun ཚད་མ་སྡེ་བདུན
tshang ཚང
 Tshe hrin yan ཚེ་རིན་ཡན
 Tshe ring ཚེ་རིང་
 Tshe ring don 'grub ཚེ་རིང་དོན་འགྲུབ
 Tshe ring skyid ཚེ་རིང་སྒྱིད་
tshi me ཚེ་མེ
tshig nyen ཚེག་ཉེན་
tshig sgra rgyas pa ཚེག་སྒྲ་རྒྱལ་པ་
tsho ba ཚོ་བ་
 Tsho ཚོ
 Tsho kha ཚོ་ཁ་
tshogs ཚོགས་
tshogs lang ཚོགས་ལང་
tshogs langs lugs bzhin ཚོགས་ལངས་ལུགས་བཞིན་
 Tshwa mtsho ཚྭ་མཚོ་
 Tsi tsong ཅི་ཙོང་
 Tso ri ri lang ཅོ་རི་རི་ལང་
 Tso shi ri lang ཅོ་ཤི་རི་ལང་
 Tsong kha ཅོང་ཁ་
 Tsong kha pa ཅོང་ཁ་པ།, Zongkaba ཅོང་ཁ་པ་
tszurhaitchi цзурхайчи
 Tū, Tu 土
 Tūdā 土达
 Tūfān, Tufan 吐蕃
 Tughuan, Tuguan 土官
 Tughuan Nengneng, Tuguan Niangniang 土官
 娘娘
 Tughuangang, Tuguanshan 土官山
 Tūhún 吐浑
 Tuìhún 退浑
 Tūmín, Tumin 土民
 Tuoba Yuanhao 拓跋元昊
 Tūrén, Turen 土人
tūsī, tusi 土司
 Tutai 土台 (Sujia 苏家?)
 Tūyùhún, Tuyuhun 吐谷浑

Tüzú, Tuzu 土族
 Tuzuyu 土族语
 Walighuan (Bagushan 巴古山)
 Wang, wang 王
 Wang chen khri བང་ཆེན་ཁྲི
 Wang Dongmeihua 王冬梅花
 Wang skyA བང་སྐལ་
 Wang Tusi 汪土司
 Wang Wenyan 王文艳
 Wang Yanzhang 王彦章
 Wang Yongqing 王永庆
 Wáng Yúnfēng 王云凤
 Wangjia 王家
 Wànlì 万历
 Wanzi 湾子
 Wǎqúsìlǐ 瓦渠四里
 Weisheng jihuashengyuju 卫生计划生育局
 Wēiyuǎn, Weiyuan 威远
 Wen Xiangcheng 文祥呈
 Wen Xiping 文喜萍
 Wenbu 温逋
 Wencheng Gongzhu 文成公主
 Wenjia 文家
 Wentan Liaowang 文坛瞭望
 Wu Jiexun 吴解勋
 Wu Lanyou 吴兰友
 Wughuang, Bahong 巴洪
 Wujia 吴家
 Wulan 乌兰
 Wushi 五十
 Wushi 梧释
 Wushi xiang 五十乡
 Wutun 吾屯
 Wutun 五屯
 Wuyangbu 威远堡
 Wuyue Dangwu 五月端午
 Wuyue Duanwu 五月端午

Xanjang, *xanjang*, Shancheng, *shancheng* 山城
 Xi'an 西安
 Xia 夏
 Xia Guo 夏国
 Xiahe 夏河
 Xiakou 峡口
 Xianbei 鲜卑
Xianrenmin weishengyuan 县人民医院
Xianrenmin yiyuan 县人民医院
 Xiaosi 小寺
 Xibu dakaifa 西部大开发
 Xie 谢
 Xie Yongshouhua 谢永寿花
 Xiejia 谢家
 Xiela 协拉
 Xiera, Xiela 协拉
 Xifan 西番
 Xikouwai 西口外
 Xin 辛
 Xin Youfang 辛有芳
 Xing Haiyan 邢海燕
 Xing Quancheng 星全成
 Xing Yonggui 邢永贵
 Xing'er 杏儿
xingfu 幸福
 Xīníng, Xining 西宁, 西寧
 Xining Zhi 西宁志
 Xinjia 辛家
 Xinxia 辛峡
 Xiu Lianhua 绣莲花
 Xiwanzi 西灣子
 Xiyingzi 西营子
 Xu Xiufu 徐秀福
 Xuangwa, Beizhuang 北庄
 Xuanhua 宣化
 Xuanzang 玄奘
 Xuānzōng 宣宗

Xue Wenhua 薛文华
 Xunhua 循化
 Yá'ér 崖尔
 Yan Guoliang 闫国良
 Yáng 杨
 Yang Chun 杨春
 Yang lji tsho ba ཡར་ལྷི་ཙོ་བ་
 Yang Xia 杨霞
 Yangda, Changshoufo 长寿佛
 Yangja, Yangjia 杨家
 Yangjia 杨家
 Yangtou Huhua 羊头护化
 Yangzi, Changjiang 长江
 Yar klung tsang po ཡར་ཀླུང་ཙང་པོ་
 Yar sko tsho ba ཡར་སྐོ་ཙོ་བ་
 Yar sko ཡར་སྐོ་
 Ye su khe ཡེ་སུ་ཁེ་
 Yí 夷
 Yi Lang 衣郎
yig cha gsar ba ཡིག་ཇ་གསར་བ་
yig rgyugs ཡིག་རྒྱུགས་
 Yigongcheng 移公城
 Ying Zhongyu 应忠瑜
 Ying Zihua 英子花
 Yīngzōng 英宗
yinyang 阴阳
 Yomajaa, Yaomajia 姚麻家
 Yon tan 'od ཡོན་ཏན་འོད་
 Yon tan rgya mtsho ཡོན་ཏན་རྒྱ་མཚོ་
 Yǒngchàng 永昌
 Yǒngdèng 永登
 Yǒnglè, Yongle 永乐, 永樂
 Yongning 永宁
 Yongzheng 雍正
 Yòuníng 佑宁
 Youning si 佑寧寺
 Yuan, *yuan* 元

yue 月
Yul shul ཡུལ་སྐུལ་
yul srol ཡུལ་སྐྱོལ་
Yun ci dmag ཡུན་ཅི་དམག་
Zan Yulan 簪玉兰
Zanza 簪扎
zao 枣
zaoren 枣仁
Zeku 泽库
Zelin 泽林
zha ngo ཇཱ་ངོ་
zhal ngo ཇཱ་ལ་ངོ་
Zhalute 扎鲁特
Zhang blon bzhi ཇཱ་ལྷོན་བཞི་
Zhang Chongsunhua 张重孙花
Zhāng Dézǔ 张得祖
Zhang Xiang 张翔
Zhang Xihua 张喜花
Zhang Yinghua 张英花
Zhang Yongjun 张永俊
Zhangjiakou 张家口
Zhao Guilan 赵桂兰
Zhao Jinzihua 赵金子花
Zhao Xiuhua 赵秀花
Zhao Xiulan 赵秀兰
Zhao Yongxiang 赵永祥
Zhaomuchuan 赵木川
Zhejiang 浙江
zhihui qianshi 指挥僉事

Zhili 直隶
Zhong Jingwen 钟进文
Zhong Shumi, Zhang Shumei 张淑梅
zhongdouju 种痘局
Zhu Bajie 猪八戒
Zhu Changminghua 朱长命花
Zhu Chunhua 朱春花
zhu dar ཇཱ་དར་
Zhu Ernuer, Ernü 朱二女
Zhu Guobao 朱国宝
Zhu Haishan 朱海山
Zhu Jinxiu 朱金秀
Zhu Xiangfeng 朱向峰
Zhu Yongzhong 朱永忠
Zhuang Xueben 庄学本
Zhuānglàng 庄浪
Zhujia 朱家
Zhuoni 卓尼
Zi ling ཇི་ལིང་
zla ba dang po'i drug ba gnyis kyi nyin gsum
gyi ring la ཇཱ་བ་དང་པའི་དུག་བ་གཉིས་ཀྱི་ཉིན་གསུམ་
 ཇཱ་རིང་ལ་
zla po byed ཇཱ་པོ་བྱེད་
Zo wi ne ni ཇོ་ཡི་ནེ་ནི་
Zongge 宗哥
Zonggecheng 宗哥城
zongjia 天子
zur skol ཇུར་སྐོལ་
Zushi 祖師